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LITERATURE

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"FOREWORD"

Dear readers of the Magazine:—I am very pleased, indeed, to give you for the 1926 Egypt Special some good reading from the able pen of Prof. C. A. Owen, Ph. D. of Assuit College. He has worked out the whole series as a unit of information about the very important mission agency of literature with its relationship to work among Egyptian women. I, as Associate Editor of the Magazine, am exceedingly grateful to him for his valuable help which comes with a backing of authority since he is the chairman of the committee of the Egyptian Association, known as Literature Committee.

Very sincerely,
Minnehaha Finney

Introduction

The Influence of the Printed Page

WHEN Mohammed refers in the Koran to the Christians, he calls them "The People of the Book." Even in the decadent Christianity of the seventh century, with all its idolatry, superstition and controversy, the use of the Bible appeared to be the most striking thing about the followers of the Nazerene.

The People of the Book! How well it should describe us, and how badly it often does. The days are long since gone when the Bible in Arabic was publicy burned in Assuit, yet burning did not stop its use, or its fruit; in this Mission field and every other, at home and abroad, His Word has indeed not returned to Him void, nor will it. It has rightfully been given first place, among all books, in the Egyptian Church, and that place it must always keep.

But in Egypt, as in the West, the simple days of a very few books, and a limited reading public, are passing; schools are rapidly being established, and students are no longer numbered by the thousand, but by the hundred thousand. Books and newspapers are increasing phenomenally, and as learning spreads, their influence will extend and deepen. But how many

AT THE GATE OF ASSIUT COLLEGE—THE FOUNT OF LEARNING
Students and Teachers of Assiut College starting out to preach in surrounding villages. Twenty-one villages are visited each week with an average aggregate attendance of 3100.

of these books will be good and wholesome and helpful, and how many will teach error or half truth? How many will bear the impress of the Gospel and its influence, and how many will be chaff and rubbish? The answer to this must be given by Christian Presses and Churches, East and West, in the next few decades.

Truly, of making many books there is no end, and whether we will or not, they will be read, and will open up to their readers a new and spacious and attractive world, filled with strange beings and circumstances, and packed with stimulus to growth. The day will come when the tiny Egyptian village, remote and lonely under the shadow of the mountain that checks the great Saraha and bids it spare the narrow green Valley, will no longer bound the lives of the women within it; but on the wings of the printed page they will travel far and wide, and with their travel they will grow and change. Just how they change and how they grow will depend in no small measure upon what they read.

So you who read these lines, with your bookcases filled with good books, your home well supplied with good magazines, and even a small library probably within reasonable driving distance; you who have seen your children add cubits of power and knowledge to their stature be-

cause of the wholesome books they read, you whose devotional lives have been possible because you could and did read inspirational books and articles of the best sort; you who would find it impossible to number your uses of the printed page in a single week,—try to imagine what you would do, how you would live, if you could not read; and then pity the millions of your sisters in Egypt who cannot read, and who never will. And as you think of the rising generation of girls in this land, many of whom can be reached, what do you really believe that God can do for them, through you and us?

Literacy and Reading In Egypt

IN writing on this subject for the women of the United Presbyterian church at home, I believe that the statistics will mean more if they are applied to certain towns and congregations in America, than if they are given just as percentages. The figures used are from the 1920 census at home, and from that of 1917 in Egypt.

The new census to be taken here next year may very possibly modify the old figures, for schools have been established in large numbers recently, and consequently the number of literate persons has considerably increased. Exactly what relation this increase will have to the fairly large gain in the population, cannot now be known.

Many thoughtful and earnest Egyptians are greatly distressed by the literacy conditions here, and desire to see universal education, compulsory and free, which the constitution of Egypt mentions, established with all possible speed; they are aware of the facts presented below, and find in these very facts their greatest impulse to remedy the serious situation. But on the other hand, there are some who regard universal literacy as unnecessary; they as yet cannot understand why the vast peasantry should be educated; but as education is being rapidly pushed, its value should be more and more obvious.

It should be noted that although a very small proportion of Egyptians over five years of age can read and write, perhaps the bald figures alone fail to tell the whole story, just as unexplained statistics sometimes fail to give a correct impression, even though the facts are correct. In one way, the comparisons given below may seem severe upon Egypt, for many of those who are educated are very well educated indeed, and read widely; in the wealthier Christian families in Assuit, for example, an excellent education is a tradition, while many of the middle class, as well, are educated and are educating their children. In another way, however, this brief study in literacy may be considered unduly favorable to Egypt, because many of those who can read rarely do so. And on the whole, facts are facts, and here they are, taken from the survey made

some years ago by Dr. H. E. Philips of our Mission in Cairo:

"The most eloquent testimonial to the educational work carried on by missionaries and the Evangelical Church during the past generation is found in the government census of 1917 in the statistics on literacy. Of all Moslem men, women and children above five years of age, only 5.3% are literate. Of all Orthodox Coptic Christian men, women and children, over five years of age, 17.1% are literate. Of all Evangelical Christian men, women and children above five years of age, 33.3% are literate. If men are considered alone, as to literacy they stand Moslems 9.9%, Coptic Christians 26%, and Evangelical Christians 43%. When women are considered alone, the Moselms can produce but 6 tenths of 1%, or 6 in 1000 who are literate, while Coptic women number 8% or 80 in 1000, and Evangelical women 23.2%, or 232 in the 1000. With this superior education and with the advanced moral standards due to the impact of Christian ideals brought to them by the missions working in Egypt, the Evangelical Church admittedly exercises an influence out of all proportion to her numerical strength."

The word "Evangelical" is used here to mean a member of the United Presbyterian Church in Egypt; the word "literate" means able to read and write any language, though generally, of course, their own Arabic language implied.

A mother and her three daughters. One of these daughters, the smallest is on the road to literacy.

If we should apply these figures to the congregation near Somonauk, Ill., where I was brought up, we should find that the 146 members, if equally divided between the sexes, and literate like the Moslem average of the whole Egyptian nation, would be listed as follows: literate, 8, illiterate, 138; of the presumptive 73 men

and boys, if considered as Moslems, 8 would be literate; the Coptic average for men should show 19 to be literate, and the Evangelical 31. If 73 members were women and girls, not a Moslem woman could read and write; only 6 Copts, and 17 Evangelicals.

The 1st Church, San Francisco, or the 2nd Church, Chicago, for example, has a membership of 300; if these members were average Egyptians, taken as a whole from the border at Wadi Halfa to the Sea, we should find the literate men and boys to be 15 if Moslems, or 39 if Copts, or 64 if Evangelicals; the women and girls who could read would be roughly 1, 12 or 34, depending on their religion.

The 1925 Assembly Minutes give a number of churches whose membership is just over 500; one of these, which sends us to the Mission Field, the First Washington, Ia., congregation, would contain, but 25 literate men if half the entire 500 members were men and boys who were all Moslems; if they were Copts, 65 would be literate and 107 if Evangelicals; the same relative figures for the women and girls, if they made up another presumptive total of 250 members, would be 1 or 2, 20 and 57. If we take 5.3% of the total membership of 500, the ratio for Moslems only, we should find that only 27 in the church could read and write, as against 473 who could not.

Even in some of the very large churches in the East, where the membership is over 1000, the number of those unable to read (which by this time you can easily determine for yourself) is probably a matter which will just not "soak in;" I have lived in Egypt for the most of the past 18 years, and while I am familiar with the facts, I cannot realize what they would mean in terms of American life, or what some Egyptian literacy conditions actually are, especially in the smaller and more remote villages.

I have presented, above, three very rough comparisons; I suggest that the secretaries of Missionary Societies in the Church at home prepare the figures for their own congregations, and towns. The percentages quoted by Dr. Philips are reliable, and the results most interesting; they will make you understand, as nothing else ever could, why your Mission in Egypt has so emphasized education through all its seventy years of work. But America cannot educate all of Egypt and her 13 million people; she must do most of that herself. Our educational work has been effective, as the figures show, for our own church is much more literate than many without its communion; but after all, the total work we can do will touch only a small section, relatively, of all the Egyptian people. You will all rejoice with me that the Egyptian government is at last aroused to the desperate need for more schools, and they are rapidly being established. One would desire that these should be Christian in character and influence; but it is hardly to be expected that the government of a country which is more than 90% Moslem would normally do otherwise than follow Islam.

Let us notice a few more comparisons. Monmouth, Ill., or Can-

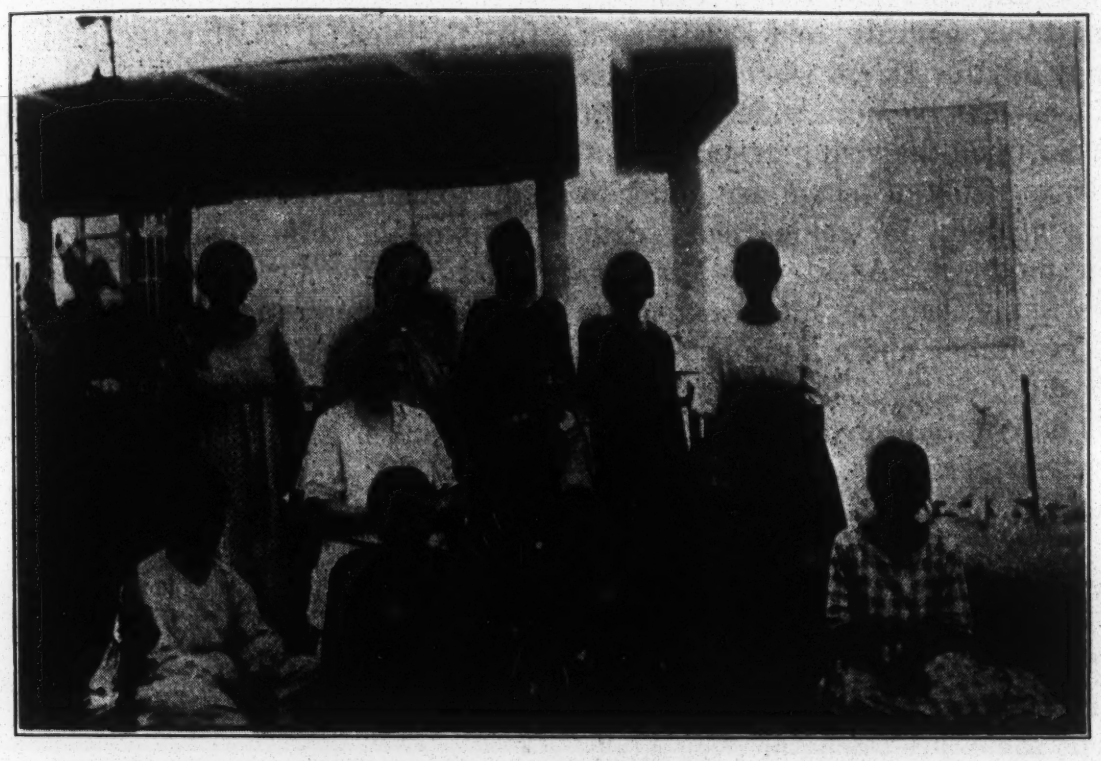
onsburg, Pa. has about 10,000 inhabitants; let us assume half of them to be women and girls. If these women and girls were average Egyptian Moslems, only 30 would be literate. By the same comparison, Sterling, Kansas, would contain 6 literate women or girls, Tarkio 5, and New Concord and New Wilmington about 2 each. Now, who would those two be? I should be very curious to learn which ladies in these College towns would be most likely to be literate under the conditions indicated above. If the woman in one of these towns who happens to read these lines will remember that the law of averages makes it very improbable that she would be the fortunate one out of every 166, she will be able faintly to appreciate the average condition, as far as literacy goes, of the women and girls of this land. Indeed, in a village of less than 1000 inhabitants in Egypt, conditions are most probably worse than the average, just as they would rise higher than the average in a well-schooled and prosperous town, or in certain families and districts. The contrary is often true at home, where the small city or town is not infrequently better schooled than the big city.

So much for literacy. It is a long introduction to the second part of my subject—Reading in Egypt; but I have stressed the facts from various angles so that you will be well prepared for the conclusion that Egyptian women, as a class, read very little. Since so few women can read, it follows that their general use of books, magazines and newspapers must be very limited.

This, again, must be qualified by the fact that the women in our own Evangelical Church are much more literate than Moslem women, nearly 40 times so, in fact; thus, New Wilmington would have 77 literate women, if literacy there were what it is in our Church here. But in New Wilmington, women subscribe to magazines, they read newspapers, they buy books and can withdraw them, I suppose, from a library. They have not only the ability to read, but they have the opportunity. They live in a community that reads, and where reading forms a surprising part of daily activity and thought. An illiterate woman in one of these five college towns mentioned above would find herself so terribly handicapped that it seems difficult to imagine what her life would be; unable to read even the telephone directory, unable to understand a simple account from a store, unable to unfold the daily newspaper that plumps upon the front porch to read even the simplest news; unable to sing in church, save the songs that have been committed; unable to read and study the Bible or the Sabbath School lessons; unable to leave work and troubles to travel, even briefly, through strange lands with curious peoples and wonderful adventures within the two covers of a book; unable to relax and grow and enrich her own life and that of others by means of the printed page—how different would such a life be from that of my readers?

The men of Egypt, being more literate, naturally read more than the women; but even they read, on the

average, comparatively little to what they might or should. Here again the wealthy and many of the better middle class form striking exceptions, for not a few of those who are well educated read widely, and in several languages. But as I am writing for women, I shall stress what women here read, as far as I am aware of it.



The Bible Women attending the Summer School in Tanta.
These women go into the homes of the illiterate and read to them the Gospel message of Salvation, and teach the women how to read for themselves.

First of all let me mention one very good point; many of the literate women, at any rate in the Evangelical (and often in the Coptic) Church, read their Bibles; often they have little else to read, and I have been told that the way women read and study the Book is very encouraging.

But more than half of the women of Egypt live in villages, that is, not in the larger towns, and it may be safely said that the average Egyptian village will contain but few books; the average peasant home, at least in the smaller villages, has in it neither book, magazine, nor newspaper, save possibly a copy or copies of the Koran or commentary upon it. Now the pastors of our Church have libraries, many of them excellent and varied; the teachers in our larger schools have libraries; indeed I think that most teachers in Egypt, even in small and simple schools, would be found to possess a collection of books, however small. But very often the women, even when able to read, have access to but few books; and as for magazines, what my readers think of as standard, well-illustrated women's magazines, are rather uncommon in Egypt. A number of magazines for women are published, several of them rather good, but their circulation is

very small; save for the daily news paper, and a few magazines, the reading public in Egypt has not yet become convinced of the proper value of good periodicals; they spend for other things, or are perhaps often so poor that they cannot dream of subscribing for a good journal. The influence of a small group of excellent women's magazines at home upon community and home life would be hard to exaggerate, and it will be a happy day for Egypt when that same influence can be more widely brought to bear upon the rising generation of girls, so many of whom are going to be educated, in comparison with their mothers. As literacy spreads, advertising can be more extensive and profitable, and a large growth in size and quality of Egyptian periodicals may be expected.

Newspapers are dealt with elsewhere in these pages; but as most of our Church members are in Upper Egypt, that is, up the Nile from Cairo, it may be of interest to learn that although there are between Cairo and the southern boundary of Egypt some 301 towns of over 5,000 inhabitants, there is not in all this region, so far as I can learn, a single daily newspaper published. Assiut is a city of about 60,000, yet it does not have a daily newspaper; indeed, until recently, I am told that there has not been a successful newspaper of any sort published here. The one just lately started may succeed; I hope it does; but it is as yet an experiment. Cairo is not only the capital of Egypt, but as yet largely its center and oracle as well. But hundreds of small villages in this land receive few, or none, of the many newspapers printed in Cairo.

In another article, that on Literature Needed, I shall refer to what reading matter is now available, and what is not; I shall here close with a brief summary. Very few Egyptian women can read and write, if we compare the total number literate to the total female population; even where women can read, they often have little to read, or much choice of reading matter. The women of our own Church are the most literate group of Egyptian women, or they were in 1917. But when we consider the many who cannot read and write, we are appalled by their number, and by the apathy which so often exists regarding their condition. How much richer their lives would be, how much better they could train their children, how much more effective they could be in their churches and communities if they were educated, I leave my readers who are women to judge.

Newspapers In Egypt

I think that it was the late Dr. Andrew Watson of our Mission in Cairo who told me some years before his death that he preferred to get his news, both local and foreign, from an Arabic newspaper, rather than one published in English. He said that he found "Al-Mokattam" the best and most reliable newspaper in Egypt, and that he accordingly read it every week day.

Now this "Al-Mokattam is in-

deed one of the very best dailies in the Nile Valley. The name comes from the Mokattam Hills, near Cairo, and a corresponding title at home might be "The Alleghenies," or "The Berkshires." Although this paper is published by Christians, it is widely read by men of every class and creed. In the city of Assiut, the population of which is given elsewhere in these articles as around 60,000, "Al-Mokattam" sells about 400 copies daily on the streets, and has a mailing list of some 70 subscribers. Like most of the other newspapers published in Arabic, its home is in Cairo. It has an excellent foreign service by telegraph, and its market page is very full; local news gets plenty of space, and very good articles on timely subjects appear often. It is conservative in character, and depends for its large circulation not upon partisan or political bias, but simply on the fact that it goes about its business and delivers news.

At home we are accustomed to The Tribune, The Herald, The Republican, the American, The News, The Examiner, and so on; so I shall give you a little list of some of the better known Arabic papers, and let you try to pronounce them. For although The Mokattam is one of the best known, yet it is only one of many. There are about forty daily newspapers published in the Arabic language and almost as many in various European languages. In fact, of the four hundred odd periodicals licensed for publication by the Ministry of Interior, about half are newspapers; the other half are reviews of various sorts, scientific, educational, comic, domestic, religious, etc. These magazines, reviews and journals would make a very interesting article; but my topic at present is Newspapers, and I shall try to stick to it.

The following list of some of the better known dailies gives the Arabic name, then its translation into English in parenthesis, and then the given circulation (daily) in the city of Assuit. I cannot vouch for all the figures, and I suspect they are on the large side; but they have been gathered from various news venders, reporters, etc. This list does not include all the better dailies, but it probably omits few which really have a nation-wide circulation. *Al* means *the.*

Al-Ahram (The Pyramids)	350
Al-Balagh (The Bulletin)	240
Al-Siyasa (Politics)	160
Kowkab al-Shark (The Eastern Star)	170
Wadi al-Nil (The Nile Valley)	110
*Misr (Egypt)	310
*Al-Watan (The Fatherland)	310
Al-Akhbar (The News)	70
Al-Ittihad (The Union)	60
Al-Baseer (The Intelligencer	40

This list, with the figures given above for Al-Mokattam, forms a total of 2,290 papers per day for this city. But it should be noted that the two papers starred in the list are both published by Coptic Christians, and that they give special attention to Church news, rather than to an extensive foreign service. The circulation in each case, too, is given for the district of Assiut, rather than for the city itself. As Assiut is the chief Christian city in Egypt, that is, with a relatively large and influential Christian population, it is natural

that these two papers should be in demand. The figures for the total circulation of "Misr" some years ago was between 3,000 and 4,00; it is probably less now. I have been unable to secure exact figures for the most widely circulated dailies, but they undoubtedly are much larger; their best markets are in Cairo and Alexandria, and to some extent the other chief cities in Egypt.

Good daily papers are published in English, French, Italian, Greek, etc., and the newsboy who runs beside a street car in Alexandria, for example, must be at least a partial linguist to recognize all the demands for papers. Of the total of 404 publications in Egypt, about one-fourth are in some European language. Some missionaries, like Dr. Watson, prefer to read their news in Arabic; others take "The Egyptian Gazette," if they can afford it. It is the oldest and best daily in English; but it costs $13.75 per annum.

The Church paper which the Mission publishes is not exactly a newspaper, but it gives Church news, so I shall mention it briefly. It appears weekly, and is financed by the budget of the American Mission; the Rev. C. C. Adams has been the editor for some years, and his place is to be taken this coming year by the Rev. R. J. McGill. The late Dr. Finney worked hard for many years on this paper, and really made for it its place in the Egyptian Protestant Church.

As this is the land of diverse faiths, editors must be careful of what they say about religion. The name of our church paper was not given above, because I wished to use its change of name to show how the press law operates. The present name "Al-Huda" means "The Guide." Years ago it was called "Al-Murshid;" but because some offense was taken at an article in it on Islam, it was suppressed. True, it was allowed after a time to re-appear with a different name of the same meaning, but this illustrates how the poor editor must watch his step continually. Some of the articles I see quoted from home papers regarding the Roman Catholic Church, for example, would raise blisters out here, with the large Italian and French population in Cairo and Alexandria.

Now what is the editorial policy of these papers, and what sort of influence do they exert? I think on the whole that their editorial policies are not very different from papers at home; some are more violent and bitter than others against papers and individuals of other political faith; but some are very fair and just.

And their influence? It is literally immeasureable. Assiut may receive only 2000 or 2500 daily papers per day, for some 60,000 people; but but those who can read often read to others, and news of real importance soon filters through the town. The place of Egypt in the politics of the world naturally results in a relatively greater attention to foreign news than in some parts of the United States. Some of the dailies are anti-foreign in tone, or at least anti-British; those published by Moslems are naturally strong for their faith; and I think all unite in proclaiming insistently a Greater Egypt. Articles on women,—their rights and place, their education and develop-

ment,—are common, whereas several decades ago they were the exception. Child welfare receives increasing attention; and a frank discussion of sanitary conditions in Alexandria is just now attracting much attention in both Arabic and European publications.

The papers here have their faults; most papers in the world do. I know, because I used to work on the Monmouth Daily Review. But until some of our great dailies at home sober down a little, publish less sensational divorce stuff, and take a fairer attitude toward Prohibition, I think perhaps it would be as well not to examine too critically the mote that is in our brother's eye. Perfect or not, however, these Arabic publications pour out their broadsides day by day; they bring to their readers the life and thought and activity of a post-war world. They sound the trumpet from the house-top, literally, and Egypt hears.

The Outreach of Cairo Publications

"OUTREACH," said a clergyman at Alexandria, "what an expressive word! Where did you get it? Is it American?" He and the writer were out in a boat, waiting to welcome some new recruits, and he was, with much interest, learning of the "Outreach" of the 570 Nile Mission Press publications. The idea at the back of the word is that of a "long arm" which reaches out to scatter far and wide.

When this united scheme for the publication of Arabic Christian Literature was born in the first years of this century it was decided to call it after Father Nile, thinking that Egypt would be the country to chiefly benefit from it. Possibly the Nile valley may have absorbed more N. M. P. literature than any other *single* country, but the others *together* have used many times the amount. In fact, from the day of starting the actual production of tracts—3rd Feb. 1905—the "outreach" has been positively romantic; at the very commencement we published a series of twenty story-parables written by Miss Lilias Trotter of Algiers. And very soon we were scattering literature in over thirty lands. There are two ways of reaching Moslem lands with the printed page:—

1. *Through English Translations.* Many of our N. M. P. tracts written in Arabic in Cairo have been translated to English and sent out to workers in other lands able and willing to translate into their vernaculars. By 1913, some twenty of our tracts had been translated into Turkish, via English; while others were put into Swahili, Urdu, Pashtu, Sindhi, Chinese, Kashgari, Malay, Azarbaijani, Turkestani, and even Sart, for Asiatic Russia.

To come to more recent times—the writer produced in 1924 a series of 25 translations of N. M. P. publications which he called "What God Hath Used" and all of these were translated to Urdu by that enthusiastice worker, Rev. Murray Titus of Moradabad, North India. And now,

Miss Blaikie, of Egypt General Mission, kindly loaned to our Junior Committee, has edited a collection of 15 different ones—all our publications—and, ere long, these will be put into various languages of the Moslem world.

Does God bless such co-operation? Let Bishop Linton, of Persia, give the answer in his own words. He says:—

"A good many years ago I was staying with a friend in Tumbridge Wells, England, who gave me some of the 'Parables' published by the Nile Mission Press. Some time after this, when a missionary in Persia, I translated and adapted some of the 'Parables' and used them as addresses at the Evangelistic services at which large numbers of Moslems were present. When I got to the end of my stock of 'Parables' and reverted to ordinary evangelistic addresses, some of the congregation came and asked why I had given up using the parables which had so much interested them. My reason, alas, was that I had no more to use!

A short time ago I was preaching in a town in Persia which is a great silk-weaving center and used the parable of 'Sayyid the Silk Weaver.' A young Persian who was a Bahai Preacher, was present and was so much interested in the parable that he became a diligent student of the New Testament. One day he was reading St. Luke IX, and came to the passage where the young man said 'Lord I will follow Thee, but let me first go bid them farewell which are at home at my house.' And Jesus said unto him, 'No man, having put his hand to the plough and looking back is fit for the Kingdom of God." (St. Luke IX:61-62.) By the Grace of God this passage went home to his heart, and he determined to come and see me, though I lived over 200 miles away. He was converted, and I prepared him for baptism. He is now a keen worker for the Lord Jesus Christ."

II. *The Direct Circulation of the original Arabic tracts.* Christians at home may not realize the exalted place given to the Arabic tongue in all Moslem lands. Last November the writer visited a village shrine in the mountains of Algeria, and although the Moslems there speak Kabyle yet the sheiks and some others know enough Arabic to profit by our tracts.

Jameel, one of our five Palestine colporteurs—and an elder of the Alliance Church in Jerusalem—writes:

"About six months ago I saw a young graduate sheikh of Al-Azhar of Cairo in a Palestine village called M, who asked me to prove to him the Divinity of our Lord. I told him he could never understand that mentally without divine help from above, that Christianity is a divine religion and as such it could never be understood by natural mentality—that only the Holy Spirit could speak to him internally and open his heart, that he was a poor, miserable and wretched sinner and that there was no other way for his salvation but through the blood of Jesus Christ. Later on I met him and he bought from me some books. And praise God, the miracle of ages was worked in him and he confessed Jesus Christ as his only personal Saviour and friend at one of Miss R's meetings."

But our outreach is vastly wider than this.

As far back as 1908 we were sending literature to Hesbaya on the slopes of Mt. Hermon, a place that has become famous through the war between French and Druzes. From one of the towns of Syria—one of the oldest cities of the world—a bright young fellow is in training in another country; he smilingly tells how, while a Moslem, he was brought to Christ through some of our publications.

Iraq, Eastern Arabia, Persian Gulf and Iraq proper have always set a remarkable example to every mission field even including Egypt—for in proportion to the number of workers they have had a splendid record for literature distribution. No sooner had the future of Iraq been settled by the League of Nations than an order came to us from Mosul for no less than forty packets of books.

Abyssinia. Dr. Lambie who founded the American United Presbyterian Mission there, has this winter taken back two of our publications as a special present to the Patriarch as the latter has shown great signs of friendliness.

India. An educated Moslem writes in very good English from Baroda thanking us for having sent him certain Arabic books as requested; among these being "Jesus is Coming," also "Who will Intercede for Us," and "The Sinless Prophet." He says in closing:—"For this, dear Sir, I shall be very grateful and though a Moslem shall be glad if your sincerity is rewarded both in Heaven and on Earth."

Farthest west. Far away over the Rocky Mountains lies the fair land of British Columbia; Mr. Pierson, chairman of our co-operation society "The American Christian Literature Society for Moslems" has recently sent an order for literature to be distributed among the Arab sailors visiting the port of Vancouver, British Columbia.

Turning far south to the Andes, Ecuador is called the Switzerland of South America, but is larger in area than Italy. We have recently supplied a considerable number of our books to those in Ecuador who are able and willing to reach Arabic-reading traders in South America. And the Bible House of Los Angeles has sent many orders for our Arabic edition of their 64 page book "Selections From the Word of God" to be distributed in Brazil, Argentine, Paraguay and other countries.

A glance back at Africa. There is a lonely worker in what might well be called the Center of Africa, who does an amazing trek from the border of Tripoli on the north to Darfur on the East and to Lake Chad on the west. It is quite interesting to hear him say, "Since I wrote to you about four months ago and while waiting for your books to come—it takes that time—I have trekked to Lake Chad and back again," or, "To the Lybian frontier and back."

South Africa. A sum of money recently given enabled us to follow Dr. Zwemer's journey through Cape Province, Nyassaland and Rhodesia by sending packets of Arabic books to Moslems in the towns he had visited. 28 packets out of thirty were accepted and one was returned

with a polite letter, and one other recipient had died.

North Africa. Mr. Theobald writes:—"Monastir is a town situated on the Tunisian coast; it is a strong walled-in town, built on a rocky promontory which puts out into the blue waters of the Mediterranean. In times past it must have been well-nigh impregnable, as difficult to capture as is the hearing of its tough, hard Arab inhabitant of to-day. Some years ago, two ladies visited this town; it had been a hard and somewhat disappointing time and as they were leaving, they scattered a few seeds; tracts and Scripture portions were thrust into the hands of the men and boys gathered round. A momentary gleam of light, then total darkness, and several years elapsed before a shaft of light pierced the gloom.

The writer was living for a short time in the town and became friendly with several of its Moslem inhabitants. One of them I found to be very well disposed towards Christians and when offered a Gospel he accepted it willingly and with pleasure. On a return visit I asked him how he first heard of the Gospel; looking this way and that, he very furtively opened a cupboard and produced two leaflets, which were begrimed, fingermarked with much use, and already yellowing with age. On examining them I was surprised to find that they were two Khutbas published by N. M. Press.

He told me that these sermons had been his constant companions for years, ever since he received them many years ago as two ladies were leaving the town; 'they gave me light' he said—'I read them and still read them; when I went to Mecca, they were in my pocket, when I went to Damascus they were still my companions; they are true,—more I dare not say.' The seed sown, the bread cast, had shown a return though in secret."

There hums through our head a haunting echo of the old missionary chorus, "Calcutta"—

"O'er the gloomy hills of darkness
See the bright, the Morning Star,
Publishing to all the nations
Light and glory from afar.
Blessed herald, blessed herald,
Usher in Eternal Day."

ARTHUR T. UPSON
Nile Mission Press

Stories Told In Egypt

MANY of the stories told in this Nile Valley, like the stories of other lands, are jokes, and the great humorous hero of this region appears to be one Joha, whose exploits would fill a volume. Stories that were told on other men ten centuries ago now appear to swell the fame of Joha; tales translated from the literature of the West are told to illustrate his exploits; and in short, he is the Punch of Egypt. After three stories about this clever (usually) trickster, I shall relate a number of other tales which pass as funny in our town.

Once Joha went into a mosque on Friday to preach. He asked the people, "Do you know what I am going

to speak about?" They, thinking to please him, replied, "Yes." He then said, "There can therefore be no use to tell you," and he left the pulpit. The next week he went up again to preach, and asked the same question. Realizing that they had said the wrong thing, they replied "No" this time. "Then," cried Joha, "if you are so stupid as to know nothing about my discourse, I should waste my time trying to give it." The third week he tried it again, asking the very same question. But the people failed twice to reply correctly, and some said "No, we do not know what you are going to say," and others, "Yes we know,"—hoping that in some way he would be pleased and continue. But Joha said, "I waste my time on this crowd; when you can agree on something, let me know, and I'll see if I can help you by a good sermon."

Once Joha, in his younger days, was walking merrily along the street when a friend stopped him and asked where he was going. Joha replied, "I'm going to the market to buy a donkey." His friend remonstrated, and said, "Better say, 'If God wills,' or you may have bad luck." Joha, however, persisted in his impiety, saying that the money was in his pocket and the donkey in the market, and that he was not superstitious. An hour later he came back along the street, weeping, tearing his hair, and putting large quantities of thick, rich, black mud on his head. "Why whatever is wrong? asked the friend who had met him in the morning. "Wrong?" said Joha, "Everything is wrong. Someway, I cannot imagine how, while I was in the crowd at the market, my money just disappeared —a—if God wills.'"

Once Joha prayed, and said, "Oh Lord, send me $1000; not $999, but exactly $1000; I would certainly refuse $999." A neighbor Jew overheard him, and for a joke, brought over $999 and gave it to him, expecting him to refuse it. But Joha said, "Well, one dollar short is a trifle, a technicality; let it go." The Jew was horrified, and tried to get his money back, but Joha steadily refused. The Jew then took the case to court. Joha was not unwilling, but asked the Jew, as a personal favour, the loan of a fine suit and turban, as he said he had no clothes suitable for the court. The Jew lent him the outfit, and then went to the Judge, where he told his story. The Judge then turned to Joha, who said, "This Jew, sir, is mad; he just imagines everything; why the next thing you know, he will claim these my clothes I am now wearing." The Jew immediately did that very thing, with loud and bitter oaths. But this convinced the Judge that the Jew was really insane, so he put him in an asylum, and dismissed the case.

Once a rich but simple peasant got on a crowded train; he travelled first class, when most men of his dress and appearance would have gone third. He found only one seat with any room on it, and two fat and proud men were sitting on the two ends of it. (The seats here are long, and hold three or four people). The peasant stood up for an hour or two, and finally, though he was obviously unwelcome, sat down between the two, crowding them a bit, as he himself was by no means skinny. One of

the fat men said to the other, "Is this rude fellow a buffalo or a pig?" (The two worst names, almost, in Egypt). The peasant replied, "Neither, but I am between the two."

A British soldier, during the war, was on sentry duty on a very dark night when a camel came straying around the camp, bumping into things, and making a disturbance generally. "Who goes there?" cried the Tommy, sharply. The camel gave one of its characteristic coughing grunts. The soldier then said, "I don't get the name clearly, Mr. Gughekha, but pass on if you are a friend."

A member of the recent Parliament who was illiterate was much ashamed of the fact, and would always buy newspapers when he saw newsboy, to prove that he was educated. Once on a train he bought a paper, and was holding it upside down. He turned to a friend, and said, "Just read this article, explaining this wonderful picture; who ever imagined a man could ride a bicycle with his feet and the wheels in the air?"

A Greek, a Jew, and an Armenian were once visited by an angel, who asked what they desired. The Greek asked for Power, and was granted it by the angel. The Jew then asked for wealth, and was granted all the money he wished. But it must be noted that these conferences with the angel were private. Then the Armenian came in, and the angel said, "What do you desire? The Armenian asked what he had. He replied that he had all things at his disposal, save only power and money, which had just been disposed of. The Armenian without hesitation asked for Knowledge, which was granted, but the angel inquired just what knowledge he meant. "Exact and immediate knowledge" replied the Armenian, "as to who has all that money."

A Moslem, a Christian and a Jew were once riding on the railway, discussing what one thing each most wished to have. The Moslem said, "I wish that God would destroy every Christian." The Christian said, "I hope that God will destroy every Moslem." The Jew was silent for a moment, and then said, "My one hope is that each of you gets his wish."

A joker sat near the door of a mosque, as the mu'ezzin (caller) gave the call to prayer on a Friday. People were entering the mosque in throngs, but the onlooker reflected thus: "By my beard, if that fellow should call, 'Hasten to alms,' instead of 'hasten to prayers,' not a man of this crowd would ever come near the place."

Once a man with a very large nose was entertaining some friends, one of whom brought a foreigner with him. After a time, the foreigner asked, "Please, my dear host, is that nose yours, or the family's?" On another occasion this host was eating at home with his wife, when a hornet lit on the end of his nose. His wife cried excitedly to him to brush it off, lest it sting, but the man said, "You brush it off; you're nearer."

The following story was told to Miss Davida Finney by an orderly in the Assuit hospital. I merely type it.

Once upon a time there was a princess who was beautiful, rich, and accomplished, but she was very miser-

CAIRO—EVENTIDE IN THE DESERT

CAIRO—EVENING AT THE PYRAMIDS

able, because she had no "Bukht"—good luck. Her father the king and her mother the queen did all they could to please her, but as the girl had no Bukht, she led an unhappy life. Everything she touched turned to dust and ashes, her pet schemes fell through, and her fondest hopes were always disappointed. At last she resolved to leave her home, and search for her Bukht. She blacked herself up as a negress, went and offered herself for sale at one of the slave-markets, and was actually sold to a wealthy merchant, who took her home to his wife. The princess found the merchants wife very ugly, but managed to carry on her work for some time without mishap, although she found her mistress's appearance a sad trial. One day the servant-princess had been careless about something, and was reproved sharply by the lady of the house. Now the princess was not accustomed to reproof, so she promptly spit in the lady's face, saying, "I do this because your face is the ugliest thing in this room." Now this trick, vulgar anywhere, is the last word in the East, so her mistress planned immediately to have her killed. "First," she said, "bring me some water to wash my face." The girl did, and as she brought the basin one finger got wet, and the black came off. The mistress noticed the fact, and asked her to explain. The princess, lonely, tired and miserable, wept and told her the whole story, which aroused the interest and sympathy of her mistress, who was good if not comely. When the master of the house came home, and heard the story, he sent his servants everywhere through the house for the missing Bukht. They hunted everywhere, without result, until at last, when they were about to give up the search, one of the servants found the Bukht, sleeping in a disused attic. He tugged at him, shook him, and tried in every way to rouse him, but in vain; the Bukht grunted that he had been sleeping for years, and wanted to go on; that he had never done his work, and could not think of beginning then. The servant called in the master, who very soon had the recalcitrant Bukht by the ear, yanked him across the court, and into the women's rooms, where he exposed at length the neglect and laziness of the culprit, who promised upon his honor as a Bukht never to shirk again. He never did, but immediately restored the princess to her mourning parents, and to her own magnificent apartments overlooking the Nile, where she lived happily forever after.

A Fairy Tale from Egypt*

Prof. C. A. Owen, Ph. D.

THE following story, which was told me by the Rev. Tewfik Saleh, will remind you somewhat of the goose that laid the golden eggs, and doubtless the two tales are related; but this one is so very different from that to which children are accustomed that they may enjoy an Eastern version. The Rev. Saleh got this from his sister-in-law, who had

heard it from the peasantry of her own district. My own part in it is slight,— a little editing and amplifying, and a few liberties with the text.

THE POOR WOODCUTTER

Once upon a time there was a woodcutter who, in spite of all his hard work, was so very poor that his wife and family could enjoy but one scanty meal a day. Hard as he might work, he seemed always unable to provide enough food to satisfy the appetites of his complaining wife and growing children. One day his wife besought him most earnestly, as he went out to the forest, to cut more wood than usual, promising that she would pray that God would create extra branches on the tree for him to trim; for of course he was allowed to take only the waste from the forest, and not to cut the large trees, which were the property of the king. Evidently her prayers were not answered, for after hunting the whole day long for stray branches he had collected by evening, even less than usual. He was really in despair, but just as he was about to start home he noticed, sitting under a large oak tree, a fine plump goose. It seemed quite tame, and when he went and lifted it he was astonished to see a golden egg on the spot where the goose had been. Although he was ignorant of the real value of the egg, he felt certain that it must be worth something, so he took it and offered it for sale at one of the shops in the little hamlet near his home. The merchant promptly offered him one hundred mahboob (beloved), but as the peasant did not understand this term, which is sometimes used for the gold pound (five dollars), he refused. The next merchant offered him two hundred mahoob; so as the price appeared to be going up, he again refused to sell. The third offered him three hundred, a fourth four hundred, and finally a Jew offered him one thousand mahboob. He joyfully accepted this offer, expecting to receive one thousand cents, or perhaps nickles. To his amazement the Jew weighed out one thousand gold pounds.

Overjoyed, he went to the market and bought cart loads of furniture, clothing, food, and every possible supply that he could imagine. As he approached his home at the head of this great procession, his children came running to their mother crying as loud as they could, "Oh mother, mother, see what father is bringing home! He has chairs, tables and carpets, and chickens and turkeys and rice, whole bags of sugar, and everything that we have always wanted." Their mother replied, "Oh go along and play; that is not your father." The children insisted but their mother had no illusions regarding poverty, and refused even to go to the window to look. In a few minutes, however, the porters began carrying in bags, bales, barrels and packages, placing all sorts of magnificent new furniture about the walls of their tiny rooms, and loading every little wobbly-legged table in the house with great bales of every possible kind of cloth to be found in the village. Forced thus to believe at last in their sudden good fortune, the mother accepted it as if she had never known anything else, and began at once to put on great style and to lord it over

*This story cannot be reprinted without permission of the author.

her now comparatively humble neighbors.

Every day when the woodcutter went to his work he found a golden egg under the great oak tree, and every day he sold it to the Jew for one thousand pounds. Finally, as time went on he gave up his work of woodcutting, accepted his lot of a rich and influential citizen, and finally decided, like a faithful Mohammedan, to make the pilgrimage to Mecca. Before he went he called his wife, after the children were in bed, and solemnly said, "Wife, I am going on the pilgrimage and I leave the marvellous goose in your care. Watch over the children with diligence but be sure to take care of that goose. Keep the house in order and manage all my affairs as best you can, but don't neglect that goose. If the house should burn, send the children out quickly, and if you can save only one thing grab the goose and hold it tight and run. If the goose should lay any eggs in my absence never for any cause sell one of them, but put them safely away on the top shelf in the pantry." So he went on his long journey to the holy city, which, as he lived a great way off, occupied several months.

As soon as her husband was well out of sight, however, the wife, who long had felt that her proper share of woman's rights had been wrongfully denied her, went to the little room in which the goose was, to see if an egg had been laid, and sure enough there was a large, shiny, lovely, golden egg. Feeling that the great sums which her husband had left her for housekeeping during his absence were but small and mean, she asked one of her children where his father had been used to selling these golden eggs. He described the Jew so accurately that she immediately went there, offered the egg for sale, and received her one thousand pounds. The merchant was more than affable, and in the course of their conversation the woman invited him to dinner at her home, an invitation which he accepted for the next day. When he came he found seven different kinds of meat and dear knows how many vegetables, jams, jellies, tarts, pies and cakes. It seemed, however, that he could not eat beef, that veal made him ill, that mutton upset him, that he could not bear the sight of rabbit, that turkey made his head ache, that he was thoroughly tired of chicken and that roast 'possum was a dish that no pious Jew ever ate. The woman was much distressed, and asked him what meat he did eat. The Jew said "The one flesh I really relish is goose." The woman protested that she must on no account kill the only goose she had; but as the Jew insisted she finally did. After she had cooked it and given the giblets to the children she brought the bird in to the table. The Jew, however, as soon as he found that the heart was missing, flew into a terrible rage and demanded that and nothing else. The woman said that she did not think the heart at all good and had given it to her little son. The Jew asked for the son to be brought in, but his two older brothers and sister, hearing of this through the window, took their little brother's hand and ran off into the forest.

There they remained for several

days, until one morning they wandered off and forgot their little brother asleep. He awoke late in the morning to find the sun high and hot, and his brothers and sister nowhere to be seen. He noticed, however, to his surprise, that every time he put his hand into his coat pocket he drew it out full of queer, shiny, yellow things which were really gold pounds, but which he thought were trifles. He threw them at the birds, he threw them at the trees, he skipped them over the broad back of a lake nearby; and was very happy indeed to find that his pocket was always full of them. Toward evening he came to the king's palace, which was just outside the capital of this distant kingdom. He was idly throwing these shiny gold pieces about when the king's daughter happened to notice him from an upstairs window. She suspected his secret and sent a servant to bring him upstairs. As soon as she was alone with him in the room she asked, "What did you eat which makes you able always to find gold pieces in your pocket?" The poor frightened boy said "I ate a goose's heart." So she shook him until his head was really quite loose, and he was so dizzy that he would have fallen, had she not held him tightly. At last he coughed up the heart, which the princess siezed and hid; she then directed her servants to kick the boy out of the door and bid him begone for good.

Now that he knew that the pieces that he had been wasting were really gold he could no longer find any, but he trudged manfully on until he came to the wood where he slept all night, and the next morning was about to go back towards home when he saw two little boys quarreling and fighting. Upon asking what the trouble was he was told that their father had just died and had left his whole estate to be divided equally between them, and since he left nothing but a ragged old cap it seemed useless to divide it, so the two were fighting to see which would get it all. The boy said, "Give me the cap, go over to that big tree and when I call 'Go,' run to me as fast as you can. The one who comes first will get the cap." So they did, but it happened that this cap made anyone who wore it invisible, and when the boys came they could find neither boy nor cap nor anything else, and at length they went away. Our little friend walked on and on and finally learned that the hat made it impossible for any one to see him, so he tucked it in his pocket and went back to the home of the princess with all speed. He went boldly up to her and said, "If you will give me my goose's heart I shall give you a wonderful cap which can at any time make you invisible." This he did, but immediately the princess called her servants and bade them again to kick him out the front door and beat him if he ever came back. Now being kicked down stairs once is bad enough, but twice is really too much; and the little boy was very, very angry. He wandered off again, this time not toward the forest but toward the desert, and at last he came to a tiny oasis where he lay down between two palm trees. He was very, very tired and in a few minutes was fast asleep.

Just in the middle of a most de-

lightful dream he was suddenly awakened by something hitting him sharply upon the forehead. He sat up, stared around, and noticed a large red date which had fallen from the tree and apparently had struck him. Feeling rather hungry, he promptly ate the date; and immediately two great, long, sharp horns grew out of his head, curved around before his eyes, and in a twinkling fastened both themselves and him firmly to the ground. At last our hero was apparently stuck, for nothing that he could do would budge those horns one inch. There he was, alone in the desert, miles from help, far from home, with his father on the pilgrimage; there seemed to be no prospect but death from thirst and starvation. Just then, however, something hit his left hand rather sharply, and looking in that direction he saw a nice, fat yellow date lying within easy reach. "At least," be said, "I shall have one more date to eat before I die, and I will waste no time in getting it down." But as soon as he had eaten it, his two long horns began to shrink and shrivel and curl up, and the long curling points slowly came out of the ground and before his very eyes the horns slowly disappeared. "Now," thought he, "I have one for the princess." So he gathered a pocketful of each kind of dates and went back toward the king's palace. On the way he changed clothes with a little beggar lad, and thus entirely changed his appearance. Neither his father nor his mother nor any of his aunts nor uncles would ever have dreamed that it was he.

So he went until he came and stood beneath the window of the princess, and called, in a queer, cracked voice quite unlike his own, "Dates for sale, fine dates for sale. Who will buy my lovely dates? Now it was not the date season at all, and as soon as the princess heard the word *dates*, she jumped from her couch, ran to the window to see these wonderful dates for herself. They looked very tempting, and she immediately sent her servant down to buy all that the boy had. He refused to sell, however, save to the princess herself, and said, as he tossed a fine, fat red date up to the window, "Take this and eat it for a sample." The princess did, and much more quickly than I can tell it, two great horns grew out from her head and curved around the shutters on each side of the window until the little points came through just above the lower hinges. The princess of course began to weep and wail, and the boy cried out as loud as he could, "Who wants to see the princess in a fix? Who wants to see the king's daughter fastened to the shutters with her great long horns? " A large crowd of people began to run from every direction to see the strange sight, whereupon the princess cheerfully promised the boy anything if he would only remove those horns. He said, "Send me the heart and the cap and I will fix you in a jiffy." But the princess said "Cut off these horns first and then I will give you anything you like." "No, no," said the boy, "you have tricked me twice and that is much more than enough. Send those things down or I shall leave for good at once." There being nothing

else to do the princess told her maid to take the heart and the cap to the boy, secretly intending to send ten strong men down and get them back as soon as she was free, which she did. Quite hidden by the invisible cap, however, and with the heart safe in his pocket the boy escaped not only from the ten men but from seven thousand policemen for which the princess had just telephoned.

Now we must go back to the boy's father, who went on the pilgrimage. As soon as he returned home he asked his wife where the goose was. She said that it had died.

"And where are the children?"

"They are dead too."

"And where is my property and furniture?"

"It has all been stolen."

"I do not believe a word of this," cried the man, "and I shall lock you in the house until I find exactly what has happened."

Although the neighbors did not know where the children were, they were all quite sure that they were not dead; but told the man that the children had run away because they were afraid the Jew would kill their little brother. So the poor father began a long weary search for his dear children for whom their mother appeared to care so little, for it seemed that she had not even searched for them a single half hour, but was really glad to be rid of them. Over mountain and desert and sea and plain, across river and lake and brook, he went searching everyhere and inquiring for his three boys and his one daughter. At last he came to a distant city on a day when the king was giving a great dinner especially for strangers. As he went into the great banquet hall and came up to one of the tables, which was loaded with every kind of food to be found in Asia, he was amazed to find two of his boys and their sister already at the table eating. He embraced them heartily and inquired of their welfare. They were all very hungry and soon the food on their side of the table was all eaten up. Then without warning a large plate of food from the other side of the table moved over to them, and a familiar voice said, "Eat." Soon other dishes and platters and trays from the other side of the table, and from other tables as well, came moving toward them one by one; and they ate until they could not possibly eat a single bite more. And they said to each other, "Is not the little voice that says 'Eat' every time a new dish comes, the voice of our little brother?" And they all agreed that it must be; and so the father called, "My son, my son! I beg of you to appear to us." So the little fellow removed the magic cap of invisibility and stood before them richly dressed with a wonderful robe, a magnificent turban and marvelous slippers all spangled with gold and silver; and you may imagine that their reunion was a most happy one. "But, dear father," said the boy, "I must tell you that I am perfectly happy save for one little thing. The pocket on the right side of my robe is always full of gold pounds,—whatever I do, and no matter how many I take out;

and I think it is pretty heavy for a little fellow always to have to carry. "Easily fixed," said the father, "give me the goose's heart and I shall carry it." And so he did, and they lived happily forever after.

Literature Needed

A Thorough study of this subject has been made during the past two years by the Literature Committee of the Mission in Egypt, and most of this article is taken verbatim from that report, which was presented and adopted at the annual meeting of the Missionary Association in Assiut, in January, 1926.

The mission in Egypt has never produced its share of the literature of the Mission field, but we have been very active as distributing agents. Thousands of books from the Mission presses of the Near East have passed through our bookshops, and have been read by Egyptians in every province in the country. We have produced a small number of books and booklets, and it is our earnest hope that this number can soon be increased. Perhaps our energies which might have been directed into literary channels have been needed elsewhere because of our remarkable success as a mission in church, School and Hospital work. This very success has cried so insistently for more and more workers and money that every new resource has been mortgaged before it reached the field. The press of our duties, the inflexible demands of institutional life, the understaffed condition of our districts, leave but little opportunity for that leisure which is usually the requisite for the production of literature.

It is true that there is a feeling in some quarters that the Bible is all the literature a missionary needs, or that converts can require; and that simple Gospel tracts are all that we can hope to publish or use; so in order to be clear on that point let us notice it carefully here and now.

The supreme value of the Bible is too obvious for discussion, and the wide distribution of the Word was cited by the late Lord Cromer, along with our establishment of schools, as the outstanding cause for our success as a Mission. But the two great Bible Societies, the American, and the British and Foreign, not only publish the Book, but distribute it in Egypt, as well, so that this question cannot well enter the related field we now consider. And as for tracts, the Nile Mission Press and the Beirut Press have hundreds in print, many of them excellent; and others are being brought out almost continuously. But Egypt is waking up, intellually; schools are multiplying, bookstores are springing up in great numbers, and books are being offered for sale in quality and variety which would have been incredible twenty-five years ago. As will be noted later, many of these books are not the right sort, but since people will increasingly read something, it is our clear duty to do what we can to see that more good material will be available than

there is now. Several hundred years ago in America, the Bible was almost the only book read in godly homes; doubtless that land would be better off if the Book of books were read more nowadays. But the simple truth is that people increase their reading, usually, with their education, and that where good reading matter is lacking, bad will all too often be used.

The need for a wider use of literature is being increasingly felt by our Mission. Although only about 7% of the population of Egypt are literate (Census of 1917), yet the demand for something to read by this reading public is entirely out of proportion to the slow increase of literacy. The suddenly quickened intelligence of educated Egyptians, the demand for information along all lines, an awakened interest in other peoples and other lands, have created a situation which other agencies have been quick to appreciate and to capitalize. Scores of printing presses are very active in Egypt, but much of their product is of little worth. It is most unfortunate that Egyptian concepts of Christian nations are often based upon translations of erotic French novels, Nick Carter stories, and other lurid specimens of the lower strata of Continental and American books. We are glad to note a number of really good translations of standard works of history, science, and letters; but such things are too little in evidence.

The catologue of 1924 published by the foremost printing press in Egypt, El Hilal, gives a list of 1680 publications (other than textbooks 796, and music 197). These fall into the following groups: Social, Philosophical and Scientific 641, Historical 177, Poetry, 116, Religion 221 (Mohammedan 136, Christian 85) Astronomy and Magic 32, Fiction 459, Plays, 34. There is a book depot in connection with this press, so that this list includes the publications of other presses as well. Though much else is published in Egypt this catalogue undoubtedly represents the best of what is produced. A study of the catalogues of other leading printing presses reveals practically the same list. When this list is taken as representing the best produced for the needs of a whole nation, we find it pitifully small and inadequate. In addition we must remember that much of it is such as we would not use. Whole fields of thought are not represented by a single book. Missionaries have often asked for a certain type of book only to find that it cannot be had in Arabic. In attempting to supply the needs of the students in Assiut College the librarian has been brought face to face with the fact that scores of subjects in the American Library Association classification (Dewey System) are apparently not represented by a single book in Arabic now for sale in Egypt. During the last two years Mr. George Robb, an Englishman who is now Controller of Primary Education in Egypt, has produced six small books, beautifully illustrated, of fairy tales for children. These represent, so far as we know, the only literature of its kind in Arabic for very small children, but their sale has been almost nil. But when we consider how short a time has elasped since the begin-

ning of an interest in modern literature we are amazed at the rapidity of production.

The realization on our part of the need for a wider use of literature is not only the outgrowth of this ever-increasing interest on the part of the general public but also of the demand for reading matter by pupils in our schools and by native Christians. Books are bought at bookstalls and on the street, are taken home and read, and inquiries into what these books are, reveal lists which fill us with the desire for a literature which bears the impress of Christianity.

One other factor influences us, namely, the unmet needs of those who can read only a little; they will require exceedingly simple things. Not a few of our Protestant Church members who are literate belong to the great number of the less-educated, barely literate, and even those whose literacy is lapsing or has lapsed. Among these there is often an appalling apathy toward anything printed. Not having interesting or inspiring books to read, they still look upon reading as a task rather than a profit or a pleasure. As a result, we are constantly faced with an extraordinary lack of general information, with a great indifference to anything other than the immediate and selfish concerns of an individual life. As our Mission assumes a real and deep interest in the physical well-being of Egyptians, as she attempts to quicken their spiritual life, this other essential of mental stimulus, which is indeed the servant of the other two, should not be neglected.

We have, in the past, expended large sums of money on the maintenance and establishment of schools. We pay for the upkeep of hospitals, the "Witness*" and the "Ibis*," and other forms of evangelistic work. But the production and distribution of literature has been considered of secondary importance, and has been too largely left to such efforts as outside societies have seen fit to make. The present demand for literature, however, especially by our own adherents, shows clearly that this agency cannot longer be neglected.

We have fostered and help a large native Church; we should not expect the leaders immediately to evolve for themselves such a body of literature as we ourselves have inherited as the outgrowth of centuries of western Christian experience and development. If they are to meet the needs of a Church which is becoming constantly more enlightened and exacting in its demands, they must be provided with a certain number of books for study and inspiration. Pupils in our schools are constantly faced with the products of the secular press, often materialistic if not agnostic in spirit. We may well question our right to esablish schools if, after creating a desire to read, we fail to meet it, leaving the field so nearly clear to that which is undesirable or detrimental.

AVAILABLE AND EXISTING LITERATURE IN ARABIC

As noted in our report to the last annual meeting, our missionaries are not entirely aware of what things are to be had in Arabic, as they requested the production of a number of works now available. To sift all that is now

*Nile Mission Boat.

published in Arabic is a very large task, and to examine it critically, and really try it out on various classes of readers under observation, will be a task requiring years. And, as new material is constantly appearing, such information must be kept up to date, or it will soon be of little value.

It is suggested that the work which is at present being carried on in connection with the Library of Assiut College be continued and extended, and that those in charge be permitted further to study this problem there. Catalogues of various publishing houses in Egypt and the Near East have been collected, reviewed and collated. Considerable purchases of Arabic books are made annually, and by increasing this somewhat for the next few years, it should be possible to secure a fair idea of what is available and useful.

In Assiut College, and in the city of Assiut in general, with its large student population, we find laboratory facilities to try these books on various classes of readers, especially young people, who after all form the bulk of the reading public in Egypt. This plan is simple, inexpensive, and seems to us perhaps the most practical way of getting at precise data regarding what Egyptians will read, and what interests them most, what books they dislike or resent, and what appear to influence them to lead better lives and to accept evangelical Christian truth. Check is being kept on the number of withdrawals from the College Library, and lists of useful and popular books are being prepared which can be mimeographed and made available to any missionary interested, no matter where his work lies.

THE PRODUCTION OF NEW MATERIAL

The Mission recognizes her responsibility in the provision of Literature for four different communities. Our responsibility is not unique for all of these, as other agencies working in Egypt are responsible, as far as their work extends, for classes 2 and 4, and of course for their own converts from Islam as far as they can provide for them. But the unity of race, language and life in Egypt makes the great task essentially one in which all Mission bodies working in the Nile Valley should co-operate.

1. The Native Evangelical Church.

In calling into being a large native Church, we naturally assume a certain responsibility in the supplying of necessary literature until such a time as she is able to assume this for herself. From the establishment of our Mission until the present day we have produced about twenty books. These are mainly of two types, controversial and homiletical. The majority of these are today out of print. Besides these, we have produced a considerable number of tracts and booklets.

Answers to a questionnaire sent out by this committee to every member of our Mission in 1925 reveal the following as the chief needs of our native Christians.

a. Books of devotion.

b. Textbooks on the Bible and Missions. There was one request for a textbook on Comparative Religions.

c. Reprints of famous sermons.

d. Commentary. There was one request for a one-volume commentary.

e. Books bearing on the Social

life. This includes books showing the true position of women, home management, hygiene, the ideal home life, the care and feeding of children, child training, the duty of Christians to community and national life, et cetera.

f. Biographies of famous men and women.

g. Stories. There was a very general request for these.

h. General. Such things as a small handbook for builders (churches and schools), an adaptation of our Tanta Hospital Health Book, parts of this report on literature in Arabic for pastors and native leaders, aid to teachers, et cetera.

2. The Coptic Church.

No other Mission agency in Egypt has taken a large interest in the provision of inspirational or profitable reading for this Church. She as yet is not fully able to meet her own need. Some of her adherents have shown a deep interest in the subject, and have attempted to produce something helpful. The example might be quoted of the partial translation (rather free) of Matthew Henry's Commentary by Hafez Daoud, a work which has suffered because of the lack of any financial support; and the attempt of Yousef Effendi Skander to start a small paper for Coptic Sabbath Schools. This last effort has completely failed because of the opposition of the clergy. Until the day comes when the more progressive Copts shall have the support of their Church in such efforts, our mission should assume some responsibility in her behalf. We might summarize the needs of the Coptic Church as practically the same as those of the Evangelical Church. Many of the books provided for the one would meet the need of the other.

3. Moslem Converts.

Here we come face to face with one of the most pressing needs of our Mission. As men and women come out of Islam and attempt to live a Christian life, their need of help is so deep that we are constantly and bitterly conscious of our inability to meet a need of which we are so largely ignorant. Any man brought up as a Christian inherits a mode of thought, and an ideal of life, that is actually a part of himself. To imagine himself without that mental background is an impossibility. And here lies the fundamental difference between the native Christian and the Moslem convert. With the Moslem idea of truth, of honesty, of purity of faithfulness, he is suddenly expected to live a Christian life and the resultant confusion of thought is inevitable. If he can read, a definite advantage is gained. The convert himself has a keen appreciation of this, and whenever he can read, the request for helpful books is made. It is deplorable that we have almost nothing in Arabic to put into the hands of these people.

Their needs might be summarized as follows:

a. Short portions of Scripture, with very simple explanations.

b. A commentary on the Bible, written from the Mohammedan point of view.

c. Very simple devotional books.

d. Books revealing the Christian ideal in the daily life.

e. Books helpful to them in the training of children.

4. Moslems.

The Mission has always recognized her obligation to the great majority of Egypt's population. In the short list of her publications there are found a number of books and tracts written for Mohammedans. Literacy among Moslems in 1917 was only .099 for men and .006 for women, but these figures represent the thinking and governing class of Egypt. A Christian literature should bring to bear a direct influence on many of these men and women with whom we cannot hope to come in direct contact except in occasional cases.

We desire to serve Mohammedans in the production of two types of literature.

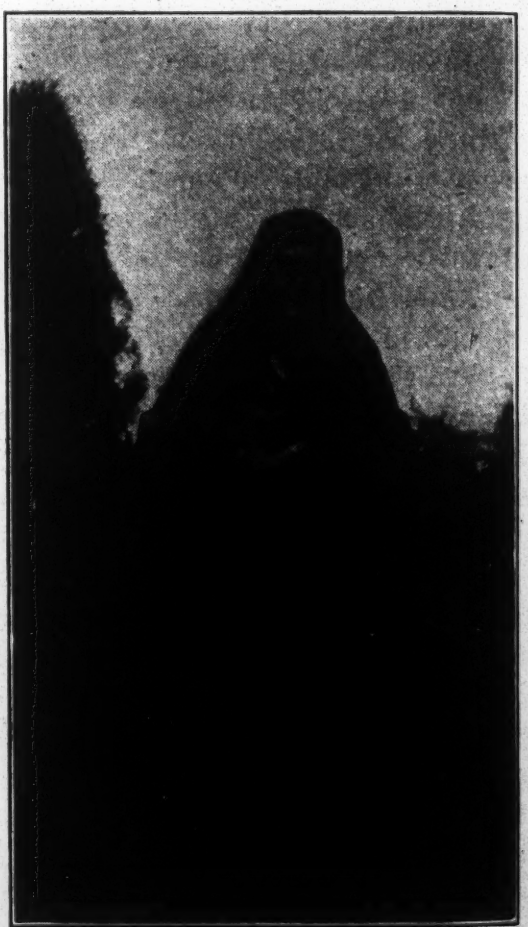
a. Direct evangelistic effort.

Such efforts might take the form of tracts, booklets, or newspaper evangelism. A clear and fearless presentation of Christianity will always find readers, especially if it is free from attacks upon Islam, and does not attempt to insinuate Christianity by means of references to Islam, its profit or its practices. The gospel of Christ is, after all, our subject; they know far more of their faith than we do, or at least of what it means to them. We believe that books which attack Islam bitterly are more likely to arouse antagonism and hatred than they are to lead men to Christ. The most effective form of magazine advertising is that which actually describes, clearly and fully, a certain product; no successful business man at home would dream of a large advertising campaign based on decrying his rival's goods. So we believe that the chief force of the Christian appeal lies in simple direct, and earnest presentation of Him Whom we have believed. References to Islam may be useful, or even necessary, but they should be by the way; derogatory, destructive and belligerent effort is apt to be worse than futile.

b. The portrayal of the Christian ideal for life.

This type would cover something of the same ground as paragraphs e, f, g, under the Evangelical Church; namely, books bearing on the social life, biographies and stories.

These four classes, then, represent our responsibility. We note that the largest community is the Moslems; the smallest, but that which requires



Married at the age of twelve knowing neither how to read or write but soon learning both, thanks to the faithful instruction of her husband.

the most exacting care, the Moslem converts; the most urgent, especially in some parts of Upper Egypt which are schoolless and with few Mission contacts, the Protestant Church; and the largest community which will actually read Christian literature, the Copts and other Oriental Christians.

This, with recommendations, ended the Committee's report.

It should be added that books for women are much more difficult to secure now than books intended especially for men. Among the seven thousand odd books in the Library of Assiut College, only four books were to be found which were written for the use and help of women. A request came in from one of the teachers for books which would be helpful to his wife; but we had very little for him, for the four were badly out of date, and were silent regarding the newer world which this Egyptian woman desired to explore. These four Arabic books are not all that exist but they are all we then happened to possess; a number of books for women are available, but they are written, often, by Moslems, whose point of view naturally differs from ours. And it may be that some good books for women and girls exist,—we must then find them; if they do not, we must produce them. The ordinary novel, I mean of the good sort, which has any love interest, is often held to be unsuitable for women's reading; thus, an earnest, educated Christian woman felt that the Chronicles of the Schonberg-Cotta Family was not good reading for her sex. Nothing but praise, however, has been received for the excellent biographies by Dr. Carrie M. Buchanan; they are a godsend.

Our knowledge of the subject is frankly incomplete; certain trouble lies ahead of him or her who would largely increase the readers and the reading material of a country; tastes in books so differ, and honest opinions regarding the values of various books are so diverse, that one would do well to make haste slowly; and even then, mistakes will be made, just as they are made in libraries and publishing houses at home. But patience and hard work, under the guidance of God's Spirit, will without doubt remove the mountains of ignorance and indifference, making the crooked straight, and the rough places plain.

THE COURAGE OF THE MISSIONARIES*

"In the visit of the missionary is safety for our lives and in his preaching there is salvation for our souls."

So says Said Effendi Sidarous, the teacher of the Evangelical school in Gezeera Shandaweel. When Rev. Jamieson visited him on the 17th of March as they were sitting talking they heard a cry, turned and saw that his wife's clothing had caught on fire while near was an oil burner and a can of oil. The minister arose, pulled off his coat and began to extinguish the fire with all his might until he saved the life of the wife, he himself being burned on his hands. Then he walked three kilometers to a boat and brought some of the necessary precautions. (first aid). When the time for the train came he gave the teacher a letter to the American Hospial in Assiut, bade farewell to his wife and waited till the following day until he returned from there, to hear of her conditions. Because of his deed his influence was great among the people of the village so that when he held a religious meeting in the evening of that day, all the inhabitants, Christian and Moslems, came to hear him. And on the following Sabbath day he conducted the Lord's Communion service. Four persons were received into the church by profession and two babies were baptized.

—*A bit of Church news translated from the "Huda" April 2, 1926.— Editor.

A Message from Miss Mary J. Campbell

National President of the W. C. T. U. of India
Honorary Missionary of the United Presbyterian Church

S. S. Adriatic
Atlantic Ocean
July 16, '26

My dear friends:—

I am asking our obliging editor the privilege of sending you a little message through the pages of the best missionary magazine I know.

It did my heart good to meet so many of you at the Monmouth Convention. Thank you again for all your good wishes and may I tell you how I crave your prayers as I once more take up a work with all India as my field. It has been a privilege to tour India as a loan from the United Presbyterian Mission. I have tried to tell the story of our work in such a way as to create a deeper interest for the work of our Mission in the far north, as well as to create a desire to emulate us in some respects. I have been deeply impressed with the earnestness manifested as I have told the story of God's dealings with us in the Sialkot Revival, the Self-Support Movement and of the progress made by our India church.

I still hope to continue the story of the United Presbyterian church as I go up and down India once more. I have learned much myself as I have tarried in other Missions and am glad to pass on to others what has so greatly helped me.

The voyage on the "Adriatic" has been up to date very pleasant. We sailed from New York July 10th.

Our second class list of 150 passengers has perhaps two or three dozen Protestants; the rest are Roman Catholics. Some of these are returning from the Eucharistic Congress but others are sons and daughters of Erin who went to the "land of opportunity" as steerage passengers years ago and are going back to their emerald isle to tell of how prosperity has attended them. I understand the same story could be told of those over in the first class.

Certainly the wishes of the majority have been carried out. Mass is held at 7 and 9 a. m. daily. There are five priests in our company and they have their members so well in hand that all attend mass.

The days have been full of worldly amusement, smoking, drinking, dancing and card playing from 10 a. m. to 12 p. m. The bar is well partonized. Some from whom one expected more have to be helped into their cabins at night and one had delirium tremens. The world stands by and says, "What a force is Prohibition? See what those Americans do when the open bar is before them!"

My cabin mate is a little old Irish lady who went out to the U. S. A. 37 years ago. She lost her husband and seven children while there and is now going back to end her days in her native land. Her one solace is her bottle of whiskey and her little black pipe.

Champagne sells on this British boat at $6.50 per bottle. A man from Florida, a dentist, who made piles of money from land deals, is travelling first class with his new wife who is

15 years his senior. He determined to enjoy his liberty so started out by buying three bottles of champagne at a time. He soon lost his liberty and found himself a prisoner in the hospital with the doctor and nurse trying to bring him around after an attack of delirium tremens. The priest tried to get access to him but was not allowed.

I will still take "Prohibition" U. S. A. with its laws badly kept to the "open bar" on any big liner.

As far as possible we should travel on our own American boats. I could not do so because of the date I had to sail.

I hope to spend one week with friends in Scotland, before sailing from Liverpool, July 27 for Bombay.

My address will be for the present, Lal Bagh, Temperance Headquarters, Lucknow, India.

With love to each dear friend, I am yours in His service.

MARY J. CAMPBELL

My Sacrifice.

Found on the fly-leaf of the Bible of a Missionary who died in Africa.)

Laid on Thine altar, O my Lord divine,
Accept this gift to-day for Jesus, sake.
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make:
But here I bring within my trembling hand
This will of mine, a thing that seemed small—
And Thou alone, O Lord, canst understand
How when I yield Thee this I yield mine all.

Hidden therein Thy searching eye can see
Struggles of passion, visions of delight,
All that I have, or am, or fain would be,
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears and dimmed with sighs,
Clenched in my grasp till beauty hath it none!
Now from Thy foot-stool where it vanquished lies,
The prayer ascendeth—may Thy will be done!

Take it, O Father, ere my courage fail,
And merge it so in Thine own will that e'en
If in some desperate hour my cries prevail,
And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not know or feel it as mine own.
But gaining back my will may find it Thine.

—Selected.

Suggestions for Busy People

In the Study of

MOSLEM WOMEN

By Dr. and Mrs. S. M. Zwemer

Outlines presented at the W. G. M. S. Convention, Monmouth, Ill.

By Miss Anna A. Milligan

FOREWORDS.

1. Buy a book, EVERYBODY

2. Prepare for every meeting by

Praying for the Moslem women of whom we study.

Reading the chapter thoughtfully. *We will get something out of it only if we put something into it.*

3. Mottoes and posters.

A motto has been suggested for each chapter. Have a poster made of this—a new one for each meeting. The sons and daughters will take a great pride in doing this. Hang it in the room where your meeting is held and call attention to it. When the meeting is over, place it where the whole congregation can have a chance to learn some missionary facts. This is one way to interest the men folks and the young people.

4. Carry out the Service Suggestions!

Moslem Women—Chapter I
Moslem Life

Assignment I

Mark and read the most striking statement in the chapter. Tell why you think it striking.

Assignment II

A List of Superlatives.

Report and explain:—

1. Best religion.
2. Worst religion.
3. Climax of shallow thinking.
4. Most sacred spot.
5. Highest religious aim.
6. Perfect model in heaven.
7. No movement so dramatic.
8. The only one that has defeated Christianity.
9. Shortest creed.
10. Nowhere so closely related.
11. From earliest years they enter into the inheritance.
12. No religion pays so little attention.
13. No provision is made.
14. Most fanatical in the world.
15. Darkest places of the earth.
16. The oldest mosques.
17. Superbly indifferent.
18. Found not elsewhere in nature.
19. Only the fittest can survive.
20. In no part does a child meet less preparation.
21. Privacy is impossible.
22. Children grow up in shameless licentiousness.
23. The only solvent.
24. Hopeless—uncomforted.

Motto—"Islam has always sprung from or tended toward a desert."

Service Suggestion—Send a missionary a post card shower. (Postage 3c).

Moslem Women—Chapter II
The Moslem Woman:
Theory and Practice

Assignment I

Cite from the chapter

1. A fact worth remembering.

2. A person worth knowing.
3. A story worth telling.
4. An appropriate Bible selection.
5. Prayer needs.

Assignment II

Topics—Explain clearly

1. Revelation.
2. Absolutism.
3. Holy War.
4. Symbol—the Crescent.
5. Equalities.
6. Inequalities.
7. Marriage.
8. Tradition.
9. Consent.
10. Repudiation.
11. Example of Mohammed.
12. Brutalities of Conquerers.
13. Child marriage.
14. Evils of harems.
15. Superstitions.
16. Evil Spirits.
17. Amulets and charms.
18. The Zar.
19. Survey.

Motto—"O that Ishmael might live before thee." Bible.

Service Suggestion—Send Sabbath School lesson cards that your children have collected to any missionary having charge of a school.

Moslem Women—Chapter III
Native Measures of Reform

Assignment I

Mention the reforms that are being advocated in Moslem lands and arrange in the form of an acrostic.

(The leader should provide herself with a black-board and fill in the reform as the members of the class suggest it).

When the acrostic has been completed, discuss those that American women have secured in our day and compare our efforts with theirs.

(For example)

M—arriage dignified by acquaintance and consent.
O—rphanage needed.
H—ygiene for home.
A—nti extravagance at weddings and funerals.
M—anagement of homes.
M—ilitary service.
E—qual rights and education.
D—ress reform.
A—bolish seclusion and polygamy.
N—ational assemblages.
I—ntermingling on streets, shops, and theatres.
S—econd marriages.
M—edical education and practice.

Assignment II

A world Congress in Cairo in 1926

Have the members of the class impersonate representative women from all Moslem lands. Organize into a congress and have each give report from her chosen country, telling what has been attempted along the line of reform and what has actually been accomplished. They should discuss what they propose to do for the women and children of all Moslem lands. Draw up Resolutions.

(It will add to the interest if each woman taking part would dress in costume of her chosen country.

Motto—"He that loves not lives not: and he that lives by the Life cannot die"—Raymund Lull—

Service Suggestion—Go to a shut-in and tell her about the person you admire most in this chapter.

Moslem Women—Chapter IV
Islam and Christianity

Assignment I

Read the quotation and explain it.

1. "Even if I never should see a native converted * * *."
2. "Even our schools influenced the Moslems only slightly."
3. "Exchange of populations."
4. "The woman to be beaten with rods at the hours of prayer."
5. "The Koran and our swords."
6. "The strongest bar to the conversion of Moslems."
7. "Ourselves, as the Turk sees us."
8. "Egypt for the Egyptians."
9. "Turkey is not facing towards the East."
10. "We must either give up missions to Moslems or * * *."
11. "If you want to know Dr. Shepard you must read that book."
12. "What I do find hard is * *."
13. "The spirit is entirely different."
14. "The first impression is that pandemonium is let loose."
15. "I believe God is calling me to preach to my Moslem brethren."
16. "With all regret." "With all joy I assure you it is true."
17. "For it fills my heart."
18. "To be circumscribed by lack of means."
19. "It is the missionary to whom the door is opened."
20. "We have toiled all the night and have taken nothing."
21. "I can see the walls of Islam are tottering to their fall."
22. "$240 a year."
23. "Women are the conservative element in the defense of their faith."
24. "The roll of the martyrs may be much lengthened."

Assignment II

Discussion questions.

1. In what way did pioneer work among Moslems differ from present mission methods?
2. If you were a member of the A. B. C. F. M., would you vote to continue work in Turkey? Why?
3. If you were a Moslem, what would attract you to Christianity? What would prevent you from becoming a Christian?
4. What do you consider the surest sign of the breaking up of Islam?
5. What do you consider the most striking statement in the Moslem questionnaire testimony?
6. If you had money to invest in missions for Moslems, in which country would you invest it and how?

Motto—"Islam is the most degraded religion, morally, in the world,,
—Robt. E. Speer.

Service Suggestion—Send to any child of a missionary, a book which your child has enjoyed and is willing to pass on.

Moslem Women—Chapter V
The Power of the Gospel

Assignment I

Relate from the chapter an ilustration of

1. Bigotry.
2. Self-Sacrifice.
3. Conservatism.
4. Daring.
5. Suspicion.
6. Tragedy.
7. Degradation.
8. Prejudice.
9. Success.
10. Ignorance.

11. Superstition.
12. Gratitude.
13. Bravery.

Assignment II

A Prayer Cycle Meeting.

Bring study books and prayer cycles to the meeting. Go through the list of our missionaries in the prayer cycle mentioning by name those who are exerting an influence for Christ through a Christian home: state the value of this form of service and pray for them all by name.

Then go through the prayer cycle again, naming all engaged in educational work and the value of this service, and pray for them all, not omitting any.

Then do the same for the medical missionaries, not forgetting the "Child Welfare" work, and pray particularly that Christ will raise up and thrust out more doctors and nurses to meet the desperate needs in our own fields.

(As each name is mentioned in each group have the members tell any item of interest about the missionary and especially any need the missionary may have, either personal or for the work and remember these needs at the prayer time).

Motto—"God wills it. May He enable us to do His will."

Service Suggestion—Send a "sunshine box" to any missionary as a birthday gift.

Moslem Women—Chapter VI
Cheer and Challenge

Assignment I

"The Foreign Mail is in!"

Arrange members of the class in a social circle and have each one report a letter from a friend in one of the foreign fields mentioned. Each should read or report the most interesting bit of news from the letter. (Have the letters in envelopes with stamps on the envelopes).

Assignment II

Discussion Topics.

1. What qualities do you have that would make you a good missionary to Moslems?
2. What do you consider the strongest appeal for *advance* now?
3. Make a list of the trials through which converts have been made to pass, and tell which one you would fear the most.
4. If you were a "hidden disciple" what would lead you to open confession?

Assignment III

Present a radio program and broadcast "The Brave Adventure Illustrated."

Motto—"If the supremacy of Christianity over Mohammedanism can be settled in Cairo, it will be settled for all the world."—Hall.

Service Suggestions—Tell a story from this chapter to your Sabbath School class.

PRESERVE THESE OUTLINES FOR USE IN THE STUDY OF MOSLEM WOMEN

These Outlines are printed this month for the benefit of those who begin their study in the autumn. Our regular study will begin January 1927. Beginning with the December issue we shall present, month by month Moslem Women with side lights from our four foreign fields. The writers will be experienced workers among Moslems.

Because the United Presbyterian Church is vitally interested in the Mohammedan World let us make 1927 the best year in Mission Study, which we have ever had.

Foreign Correspondence

MISSIONARIES BIRTHDAYS

September 3 Miss Frances M. Patton
September 5 Miss Emma Dean Anderson
September 5 Miss Theresa Brownlee
September 5 Miss Ruth A Work
September 5 Mrs. Ruth L. Walker
September 5 Miss Agnes Ballantyne
September 8 Mrs. Rachel T. Seiver
September 8 Miss Davida M. Finney
September 12 Miss Mary J. Campbell
September 12 Miss Ruth M. Williamson
September 14 Miss Mary Thompson
September 18 Miss Elsie M. French
September 22 Miss Lucy Lightowler
September 23 Miss Helen Noordewier
September 24 Miss Josephine White
September 29 Miss Alda B. Atchison
September 29 Miss Una Coie

"I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service."
—1 Tim. 1:12.

EGYPT

Minnehaha Finney, Editor. Tanta, Egypt.

MISSIONS IN PERSIA

My dear Friends:

I think I told you of our journey from Hamadan to Tabriz and the journey over the two high Passes of Kaftan Kuh and Shibla. It rained every day of our stay in Tabriz, and it hailed one day. The streets are paved with cobble-stones and a narrow stream runs through the center. The stream may also be on the side; there are no real sidewalks, and when riding in one of the small carriages one's bones are rattled over the stones.

There are very many beautiful rugs to be seen in the bazaars, but there are no large rug factories. Many small shops are owned and worked by two or three people, and many people make rugs in the homes. A buyer goes round and collects and brings the rugs to a central bazaar.

There are good houses, of Persian style in gardens, some of which are very beautiful but invisible in the streets because of the high walls and solid gateways; privacy is what the Persians build for and no casual passerby may catch a glimpse of the beautiful domain behind the wall.

There is part of a very old building here named "The Ark." It was built as a citadel. Many contending armies, ancient and modern have tried to destroy it but the fortress stands and has resisted all attacks. The greater part of the building is destroyed and on the ground a public park has been laid out and planted and now every evening the people gather to drink tea and listen to the military band play selections from all the great musicians including Wagner and Bach.

The Mission work is most interesting and encouraging. There are classes for baptized women converts and classes for enquirers in the Sabbath School, and many enquirers among the girls in the schools as well as some who have made an open confession; it was a joy to speak to these young girls eager and enthusiastic, showing the joy they felt in this new life in Christ. Some of the regular attendants at the women's classes are poor and ignorant, they work so hard all day their brains are too dry to even memorize enough Scripture to enable them to pass on to a class for baptism, but they keep on attending the classes and get as much good as they can understand from the lesson. There are large numbers of Armenian and Assyrian Christians in Tabriz, also an Orphanage belonging to the Near East Relief of about five hundred girls and boys. It was a great pleasure to meet all these Christians and workers and to see their zeal for the Lord. They have all suffered much from persecution and the horrors of war but have taken up life again with a fervor

difficult to understand except as we remember that "it is the Lord's doing and marvellous in our eyes."

Yours sincerely,
AMY E. ZWEMER

A DOUBLE SURPRISE PARTY

Each coming to a surprise party for the other, Miss Roxy Martin and Miss Duncan of the Ezbekieh Girls' School, Cairo found a large group of friends gathered to do them both honor. The occasion for such a gathering was the fact that this is Miss Martin's twenty-fifth year in Egypt. We wished to rejoice with her and congratulate her on what she has been permitted to accomplish in these years. Miss Duncan, who has served fourteen years in Egypt, six in Assiut College and eight in the school in Cairo, was about to leave on furlough after a four year term. We wanted to show our love and appreciation for her work among us as well as wish her a pleasant journey.

Many of the alumnae, students and missionary friends were present. A brief program was carried out in the church. Miss Anna Y. Thompson presided and after prayer gave a resume of the work of Miss Martin and Miss Duncan in Egypt. Several graduates and former teachers voiced the sentiments of the others present. Miss Bessie Gabra spoke to Miss Martin in verse. Mrs. Saad, long associated with Miss Martin in the school, spoke of the difficulties which confronted the head of the school when she came to it. Lack of equipment and no hope of immediate help, the departure of many of the more promising pupils to college when it opened and the general gloom hanging over every thing, were a few of her troubles. A firm trust in God carried her along till better things came to the school. Her ability to keep her teachers working in harmony and her helpful suggestions were a pleasant memory. Then Mrs. Suliman brought the special greetings of the alumnae. Miss Ellen Masoud, head teacher in the Kulalie School, addressed Miss Duncan and spoke in a very happy way of her splendid work among the girls. Mrs. Dunlap, of the teaching staff, added her appreciation and gratitude as a fellow teacher.

Two tiny girls from the Day School and the Boarding Department presented the honor guests with bunches of white roses which almost equalled their bearers in size. Other gifts followed. What reward in itself it must be to look into the faces of these girls who have gone out from the school and know that you have had the privilege of influencing their lives for good. How gracefully they conducted themselves on the platform and how cleverly they put their greetings. In conversation with them one gets an idea of the vision of service these girls have caught. In their words of appreciation and farewell one sees the influence that has been at work in their lives—an influence that will continue to affect them on through the years.

In response to all that had been said Miss Duncan spoke briefly. When she asked for smiles instead of tears, the smiling faces turned up to her were all the sweeter because of the tears behind them. Then Miss Martin talked to her girls of that which was in her heart about them and for them in the future.

The entire credit for the happy time together goes to the thoughtfulness of Miss Rose the capable head teacher of the school. She planned and carried through the whole affair in a beautiful way.

SEEKING THE LIGHT

By Miss Jean S. Campbell

Several things that have happened lately have brought cheer into hearts that were being tried by the heat and the many special problems of the last few weeks of school.

Many years ago a certain Mohammedan was converted to Christianity.

But after a time he seems to have gone back to Mohammedanism, although those who knew him declare that he had again experienced a change of heart and had died a Christian. A daughter, Zenab by name, was placed in the Mission School. There she received Bible instruction daily and she had many opportunities to attend the various meetings in the church next door. When she was still quite young her father took her out of school and married her to a Mohammedan. But in those six years in school she seems to have received something that was to remain in her heart for years to come. For, a few months ago, she came to the school telling the story of the intervening years. A story which involved an utter lack of freedom on her part. Prohibited by her husband from teaching her children those things that she had come to value as most precious in her own life, only made the longing more pronounced in her own heart. A divorce finally gave her the freedom which she desired but it meant the loss of her children. Although out of school for some time she had been teaching her children and now when she must find some employment she felt she would find more pleasure in teaching. The few months before summer vacation are giving her a chance to prove her ability. Consequently, here she is, back in the environment that meant so much to her in the past, but, no doubt, there are lonely moments for her, although she has other children around her. What will be the sequel to the story? What a satisfaction it is, to see proof that God means what he says in regard to the work—"My word shall not return unto me void."

Quite recently another Mohammedan girl came with a great longing in her heart for a life of service. She had been having Bible lessons with a blind uncle and there had come a desire to get into definite Christian leadership. She is most attractive in appearance and seems to have the qualities which would be appealing to most folks. As a beginning she wished to be in a Christian atmosphere where she could drink in those better things. She came to the Mission School asking that she might sit in the classes that would do her the most good. She had completed the work of the grades in the government school and speaks English. Day by day she has been mingling with the Christian girls and now and then enters into the class discussion. The spiritual tone of the school should do much for her. This year there are eighty-six Protestants and one hundred and twenty-seven Copts beside forty-one Mohammedans. What a splendid opportunity these Christian girls have for witnessing before the forty-one. Let us pray that Lily may be strengthened in her faith these spring months and that she may hold true to her purpose as she begins regular work in the fall.

NEED FOR REFORM

By Miss Anna Y. Thompson

Thirty-six years ago the Egyptian government forbade the planting of tobacco in Egypt, and the penalty of £200 for each acre was imposed, with liability to confiscation. This may have been because some European companies got a concession to furnish this country with tobacco leaf. In early days the finely cut tobacco was bought, and the country people with small tissue paper leaves made their own cigarettes. This is now out of style and several Greek companies with machinery, make and sell, or export, cigarettes by the millions.

Indian hemp, from which *hashish* is made, was forbidden to be grown in 1884 and 1894, the penalty for the first offense being £50 for each acre or part of an acre under cultivation; and for a second offense the penalty was doubled. The importation of hashish was prohibited with severe penalties, but it is remarkable how many ways the people find for bring-

ing it into the country, and many escape the vigilance of the coast guard men, with their degrading drug. The smoking of *hashish* in public establishments was forbidden in 1904, but there are many ways of evading the law.

"The manufacture of beer, spirits, alcohol, etc., is governed by the Law on Inconvenient, Unhealthy and Dangerous Establishments. There are no special regulations for the sale of alcholic and fermented drinks, except that they cannot be sold for consumption in public establishments without a special license."

The import duty on alcholic liquors is 50 cents by the quart, on cognac, whiskey, etc. Beer and wines containing not more than 23 per cent of pure alcohol pay 8 percent *ad valorem* only. For some years there has been an effort to reduce the number of bars and saloons, the government through the influence of a Christian official, not renewing the license for selling—when its time expired—but designing people can often evade the law.

Hahish was the drug used by the poorer class, either in the little pellets or by smoking in the low-class places. Lately cocaine has become popular, first among the better classes, and now widely used by even the farm laborers, some of whom are now unable to carry on their usual labor. The cocaine is generally sold in white powder form in small bottles, and when a little is shaken on the hand it is sniffed up the nose, and the effects are rapid. There has been a good deal of fear about this, on the part of the government, and strict laws have been passed and penalties laid down, but there is too much demand for it and too much profit in it, to be given up quickly. It is smuggled into Egypt in all sorts of unheard of ways, and some of the sellers are foreigners who hide behind "the capitulations." I have heard that most of this drug is prepared in Germany. The Chief of Police in Cairo, a fine Englishman, is doing all he can to create a strong public opinion against it, as well as stop the sale of it. Several good articles have been written against the use of the cocaine by a celebrated Mohammedan doctor, the Under Secretary for Public Health, and these have been published in the Arabic papers.

The poppy has been one of the crops of Upper Egypt, and the dry pods are sold in all sorts of little places. Children buy them for the seeds to eat. The women often pound the pods and make a powder of them, or a tea of them, in order to keep their babies from crying, and to make them sleep. The common name for the poppy is, "The father of sleep." The government last year reduced the amount of acres to be allowed for growing the poppy, and this year in May "A Royal decree has been issued prohibiting the cultivation of poppy in the whole of Egypt." It had been discovered that opium has been secretly sold "for consumption as a narcotic, instead of being exported abroad, or used for the manufacture of pharmaceutical products according to the law."

SUDAN

Mrs. D. S. Oyler, Editor.

BRINGING UP A BABY

By Mrs. J. S. Maxwell

And since Martha is the most recent one with whom I have had experience, I shall write mostly of her. Our Editor kindly wrote me that if I hesitated to write about my own baby, I might begin by saying it was done at her request; as I both hesitate and need a beginning, I have used her permissive statement. You know, no matter what precautions

must be taken in caring for a baby under varying circumstances, it's about as pure joy as any work on earth, and so I hesitate lest when this is put on paper, it may sound like a hardship. But perhaps the mothers in our church would be interested in the caring of a white baby out here.

Since Martha was a girl, clothes were the first things I had to think of, but not for long, because she followed Jean, who was the first granddaughter on both sides of the house, and who had been abundantly supplied with clothes, so Martha started life with "second hands," but evidently a human being's pride doesn't develop for some months, for she smiles just as sweetly in her hand-me-downs as though she had all of her own clothes brand new.

The second consideration was a bed, and a bed for a baby out here must be mosquito proof, ant proof, sand-fly proof, snake proof and rain proof. Thinking that an American Kiddie Koop would the nearest fill the bill, we sent for one, but when it arrived, we realized that it was made to protect babies from American flies which are much larger animals than Sudan mosquitoes and sand-flies, so Dr. Maxwell lined the Koop with a very fine meshed screening, thus making comparative security from those two small pests. Next were rain and snakes, both of which might come through the roof. For those he made a canvas cover, slightly elevated in the center that the rain might run off of it. So far, so good, but none of these things could prevent a little red ant from crawling right into the bed. I should have said that this Koop was Jean's also, but when she was a baby, we had no trouble with ants. Before Martha was a week old, Miss Soule, who was caring for us, announced one day that there were red ants in her bed; hence, she journeyed to the kitchen and brought back four of the largest pans she could find, half filled with water, and set the wheels of the Koop in the pans of water; and until Martha was almost two months old, she spent most of the twenty-four hours of each day over those four pans of water. For some reason since then, they haven't made their way into her bed. After all those precautionary measures had been taken, if I could get "the lid" off the Koop, get Martha in, and get the lid on again, without letting any "beastie" in, she got a nice peaceful sleep. Any time that she is out of the Koop we have to watch her carefully for mosquitoes are ever present and ever cunning in their ways.

It sometimes seems as though the ants make more progress in Sudan than anything else; at least, they are causing me more trouble now than ever before. If I get Martha's drink of water ready for her, set it down in one room while I go to the bedroom for her, when I return, the ants have come for a drink. I wash her woolen shirts and stockings, hang them on the back veranda, and when I take them down dry, I find them covered with little red ants. I go to the kitchen for the teakettle of hot water to get her bath ready, pour it into the tub already partly filled with cold water, and there come out a hundred or more little boiled red ants, for while the fire was out in the night and the teakettle was cool, they came for a drink.

There seems to be need of more careful watching after babies have passed the first year. Martha puts nothing in her mouth now but her fist, but Jean puts *everything and her fist* in her mouth, and we expect germs of all descriptions to be on everything, so we are continually wondering that Jean is well. To guard against dysentery everything we eat must be cooked, peeled or thoroughly washed in water which has been boiled. For prevention of other things there doesn't seem to be much we can do, except attempt to

keep clean and not let the little folks play with anyone whom we know is sick. We are continually on the lookout for snakes and scorpions. It may sound like a big fish story, but it's the real truth, that in the last six weeks we have killed twenty-eight small snakes in our house, and Jean stepped over two of them as they lay curled up under a door. It may be very poor pedagogy to use "Don't," but it seems to be a very necessary evil up here. I tell Dr. Maxwell he even has a Don't Prelude to Prayer with the Nuers: "Don't leave the meeting. Don't visit, Don't spit." And so for Jean we have the "Sun Don't," "Don't go out of doors without your hat," the "Dysentery Don't" "Don't put anything in your mouth except what we give you to eat or drink," the "Scorpion Don't," "Don't put your hands on the wall in a dark room," and the "Snake Don't," "Don't walk around without your shoes."

We have faced a difficulty with Martha that we have never heard of other missionaries having—we can't get her baptized. The child is over three months old, and something has hindered almost ever since she has been taken to church. For the past month our one pastor has been away on business and the other one hasn't yet returned from furlough. Since the wife of one of them is still here, we have hopes that before long Martha will be baptized. There are missionary parents who have a real difficulty, and that is when they are in a station without either doctor or nurse. Some of them have lived many months in far away stations without a doctor, and have had their own little folks sicken and even die, but their faith in the Great Physician has always been sufficient. I wonder if it wasn't one such who wrote the poem, "God's Little Lass," that runs in part:

"And when day comes to evening star,
I say my prayers for bairns afar;
But the little lass God keeps for me
Seems just as near as she can be,
My baby lass, who slipped away,
And learned in heaven my name to say.

* * *

But the little lass God keeps for me
Is just as safe as safe can be."

At the birth of a Nuer baby there are a good many superstitions and we are careful not even to appear to participate in any such, when our babies are born. So, while we aren't anxious for these folks, who *never* have a soap bath, to come in and handle our "new babies," yet, we thought if any folks asked to see Martha, we would let them. When she was getting her bath on the second day, a little girl, who works for Mrs. Smith, came with a note for Miss Soule, and when she saw what was going on, she began to back out of the room. Miss Soule said to her, "Don't you want to see the new baby?" and by that time she was in the next room, and her reply was, "O no, I'm very much afraid. In our village we never look at the new babies." But the next day one of the women, who has lived just back of the Mission ever since it was started came requesting to see both mother and baby.

When I was permitted out for a little walk, there were many Nuerian protests: "Would I come out doors and leave that tiny baby?" "Why, yes, she's all right." "But won't she cry?" "Well, her father is in the house." "Can he hold her?" and so on till they seemed to despair of getting me to return to the house. And when Martha was three weeks old and we took her out to the river bank each evening for a walk, there were more questions: "Didn't we know we shouldn't bring a tiny baby out in the air?

"It will be good for her."

"Would you bring her right out on the path where the people walk."

"Yes, we like to see the river."

"But the eye of the people might eat her."

And when we explain to them that

we aren't afraid, they go on their way, but they must think we are very, very queer.

Whenever Martha cries in the presence of a Nuer, there is always just one remark which they make, "Why don't you feed her? She's hungry." That is the theory, which they practice, so again they think we are queer, because we feed our babies *by the clock!* And a baby that will sleep from 10 p. m. till 6 a. m. is a real curiosity. If we hadn't known, "Suffer the little children to come unto me, and forbid them not, for to such belongeth the kingdom of God," then we wouldn't have come from a land where we have the opportunity to know how best to care for our babies. May you and I take Christ to the little ones of this continent, that they may have His eternal care.

STRONG WILLED AND VENTURESOME

By Rev. P. J. Smith

Real Nuan came to us when he was quite young. He could not have been more than eighteen years old. His father and mother were dead, and he was next to the youngest in the family. He lived with his uncle. He was a jolly, happy fellow, and very impulsive. He was our house boy for some time, and once we took him to Alexandria, Egypt, where we expected to spend our vacation. There are not many Nuers whom we can persuade to take this trip because they are afraid and do not like to leave their country. But Real seemed a venturesome lad. He wanted to try new things, and he was not willing or satisfied to remain at home. It was certainly a new thing for a Nuer to go as far as Khartoum.

What did he see there? Can you imagine how close to mother earth these people live, in their mud and grass huts? Their dishes and pans consist of gourds and earthen vessels; their beds are made of skins; their pillows are merely forked sticks cut from branches of trees. No wagons, no beasts of burden, unless we should call their children by this name. All of this Real left behind him, and he was dumb-founded when he arrived in civilized surroundings where there were houses of brick and stone, conveyances for everything, machinery of all sorts, and trains. Oh, yes, he had seen the wonderful river steamer before but he had never set his eyes on a train. We introduced him to ice-cream, and when he took his first bite he exclaimed, "It's hot! It burns me!" He took his first ride on the steamer and the train, and he also rode in a carriage. In Egypt he heard us talking to him over the telephone. We took him to a movie entertainment, and part of the audience, instead of looking at the picture kept their eyes on him. It was quite a sight to see him get excited over the movie. The salt water was quite a surprise to him. On this journey he had not been able to get plain river water to drink. He thought that water from hydrants was not the real thing. When he arrived at the sea he said, "I am so glad that I am now going to have a good fresh drink of river water, like we have at home." So he prepared himself for this drink—and was bitterly disappointed.

So you see Real had been out on a wonderful journey. Coming back he was full of it. He told wonderful tales of his trip. His people doubted him because he was still a boy, and they told him that he was "The Father of Lies." Among the things he brought home with him was a bed. He showed it to his biggest brother, and the brother said, "What do you think you will do with this bed? How will you get it into the house? Who else do you think can get into the house with that thing." The next thing we saw was that Real took the bed out to sell.

Yes, Real had ambition for many things. He was not satisfied with his own things, nor with those of his

people: He was longing for better things, but his people were holding back. This ambition brought him into more or less trouble. Later on in his career he was sent to Khartoum to take treatment in a hospital, and he made two or three trips. He worked for us to get money for his doctor bill.

Real was baptized in January, 1921, after he had known us for about two years. After that he bought himself a cow, and he was to work in payment for it. During this time he became very friendly with the Anuak who lived near us. From a worldly standpoint in many ways the Anuaks are a little more advanced than the Nuers. They seem to have more food, and more things than the Nuers.

About this time a big sore broke out on his leg, and this sore would not yield to treatment. Perhaps he felt that the affliction was sent on him for some purpose. He stopped working, gave up going to the doctor. He went from bad to worse yet he could not stay away from us, and we did not give him up.

We prayed and prayed with him, and for him. There was very little improvement in his condition. He doubtless tried all the medicine men, or witch doctors, he could find. In the meantime he had married an Anuak girl, one who had already had two husbands. We advised him not to marry her because she would make trouble for him, and surely enough this came to pass. He lived happily with her for a few months, and then there began to be trouble. It became worse and worse, and finally the girl left him. She vowed that she was never going to return. So Real said, "Give back my things that I paid for you." She said, "Take them." It is the custom among the Anuaks that a woman who desires a divorce from her husband must gather up the dowry, and return it to him. This was a difficult undertaking as the dowry had been pretty well scattered, some of it having gone to pay outstanding debts.

All this time the sore was not healing. He was feeling pretty much down and out. Yet he was very stubborn and would not return to the Lord. He would come to church, or he would remain at home, just as he felt inclined. Then his wife went to a far-away village, and about this time I wanted to go to the Belgian Congo for a vacation, and I needed some one to go with me. There seemed to be no one else suitable except Real. This was indeed a far-off journey for a Nuer to take, even with a white man, but Real wanted to earn money, and here was a chance. I thought that by accompanying me he would be able to get away from some of the other things which had been bothering him. On this trip I used him for langauge, and we had many long intimate talks with each other and with God. We visited several mission stations of other denominations. I tried to show him how the Lord was using these people and the power God has with men. We were away over two months, and when we returned to Nasser he went to see about getting his dowry back. This was impossible. Finally he and his wife were reconciled. His leg was still sore, and he still refused to trust the Lord, but looked to witch doctors.

After a number of months our prayers were answered. He came to work, turned again to His Saviour, and asked the mission doctor to see about his leg. Again he was asked to travel, this time with Dr. and Mrs. Maxwell to Khartoum. There he saw some of the works of the Lord. When he returned he seemed like a new man.

His leg is healed now. In August a little baby girl was born in their home. The father will still have his troubles. The wife is very superstitious. Through Real's influence his

wife has been coming to church, at times, with the baby, and has brought the baby for medicine. These are two big victories. Do pray for him, and with us, that this wife of his will give herself to Christ and that their home may be a real Christian one.

ABYSSINIA

Mrs. T. A. Lambie, Editor, Addis Ababa

RAIN, REIGN

By Miss Elizabeth McKibben

Raincoats, hats and overshoes are in style at Sayo, Abyssinia. The rains have started and this means a great deal in this part of the world.

The ground is putting on her pretty green dress and looks nice and fresh. Then too the gardens are putting forth their wares and this means that once again the people will be taken care of during the dry season.

But most important and long looked for result of the rainy weather in Abyssinia is the fact that the river will soon be high enough to allow the boats to reach Gambelia. This means that new missionaries will be brought to the field and some of the missionaries will be returning to the homeland for rest and refreshment. The boats will bring supplies for the work as well as for the households, and delayed Christmas boxes will appear to be enjoyed. Although the rains mean a good deal of mud and a few other discomforts, still they have their purpose and they always serve it.

Besides the rains which usually come about this time of the year, there is another *reign* that we hope will soon be in the hearts of each Abyssinian. For a number of years the Gospel of Christ has been taught in our station with wonderful results. Each day through the different departments, men, women, boys and girls are having an opportunity to hear about him who wants to reign in each ones heart. Some have accepted Him as their Saviour, others have been led to live better lives. but there are still many, many more in this land of Ethiopia who have not had the opportunity of knowing Him.

Our prayer is that just as He sends the rain to water the earth and make life here on earth possible, so Christ may soon reign in the heart of each Abyssinian; and that they will depend on Him to supply their spiritual needs as they do for their physical needs.

We also ask our friends in the homeland to pray for the work, that our prayers may be answered for these Abyssinian people.

INDIA

Miss Jean Morrison, Editor, Abbottabad, India

GUJRANWALA

By Mrs. Josephine Ferrier Merriam

You remember the story of the man who lived and died within twenty miles of Mammoth Cave without ever having seen it? I have been in India twelve years and had never seen "village work" until the other day. Even in India we sometimes attend to our own business, and it has never been our "business" to go out among the villages. I have become enthusiastic over it from this experience. In the village one meets real India; there is no polish, no interference of foreign influence, just the simple, crude native customs, superstitions and home life.

You know that most of the missionaries do not travel about nor live in tents as they used to; motors and

official bungalows make life easier in many ways. Our party stayed in a Government bungalow. Before we started out to work we all met together for prayer; I shall never forget those prayers; what an armor to equip oneself with, what a source of power to tap, what an exhilarating feeling to go forth as His ambassadors!

There were six of us in the roomy Ford, three in back and three in front. The ride among the green fields was beautiful, but not so glorious as the ride home when the sunset colors painted the sky, and the softened light brought out the lace-like effects of the acacia trees. The Ford stretched again and we took on four more passengers who had walked out to escort us home.

At the first stop I went into the village. That needs explaining. Caste people live in walled villages, and the serfs or outcastes, live in segregated quarters outside these walls. They do all the dirty work of the village and the farms. It is among the outcastes that Christianity has made the greatest progress. The village people proper, are still heathen; to these, then, my partner and I went, up a narrow street, winding, twisting, turning, literally climbing over the ruins of houses that have melted in the rains. As new houses are built upon these old ruins the village is given the advantage of an elevation. Our path was disputed by dogs, and brazen sacred cows, and drains, and gaping children and mud holes until at last we espied an open door. Now I have learned that a "door open" and an "open door" do not mean the same thing. You may or may not, get through the door that is open, but an "open door" signifies prepared hearts. We stopped before the door that was open. A woman squatted cooking over a fire in the court yard. We asked if there were women there; she stared. We asked if we might come in; still she stared. We wondered if we were to be denied entrance when a voice called us to the roof. So over the high door sill we stepped, up the twelve irregular mud steps, through a staircase two feet wide, out on to the flat roof where we found several women basking in the sun. Some were busy spinning, some were performing acts of the toilet such as oiling the hair or braiding it. The cleanest woman seemed hostess; she had a servant draw forward a native bed for us to sit on; she sent out a call to her neighbors who came across other roofs on to our's. The crowd came and went but all told, twenty women heard most of the hour discourse that Raj Kamari poured out so earnestly to them.

Raj Kamari is a high caste Hindu convert, who, through great tribulation found peace in Christ; now she burns with zeal to save her sisters. I learned two Punjabi words from the repetition of them, "sinners" and "peace." She was as one inspired as she told those women of the Saviour of the world. None of them had ever heard the story before, some agreed to all she said, some sighed, some giggled and looked about, some were stolid, some stupid, none objected. When they asked me to talk I began in my best Urdu and they began to laugh, they didn't understand one word, so I hurriedly whispered my message to Raj Kamari and she told them in Panjabi, an unknown tongue to me. I told them of my late sorrow and I knew from their looks that they were shocked that I was able to smile when I had so lately lost my sister. Who was this Jesus that could give peace—they knew nothing of such things—death for them meant no reunion no relief from pain and suffering, no Heaven forevermore, only utter separation, a weary round in another life, until some at last might reach Nirvana—total oblivion. What a picture, and it might have been my dear sister but for the grace of God! What a triumph to know Him. He is able.

No wonder that at the end of the day that faithful preacher was drooping with weariness of heart as well as body, for it takes much faith to leave the message, maybe never knowing if any heard with the heart. But to have told the story of the Glorious One, of the Keeper of all treasures, this Saviour who is *able,* what a privilege!

But I have stopped so long at this village that I have not time to tell of the next one where I went with Alice to the Christians; to those poor outcaste women, work-worn, ignorant, crushed down, and yet following the ray of the light of Life that has reached them. Alice is not educated, but she is a born psychologist, a natural teacher, a consecrated woman. It was wonderful to see her comforting the sorrowing, commending those who showed progress, teaching the little children, encouraging the weak, reproving the sinful and loving them all. It was a day I shall love to remember and hope to repeat.

HOME MISSION WORK IN INDIA

By Mrs. A. B. Caldwell

Early Saturday morning the Misses Hill, Murdock and Hartig and Dr. Caldwell and myself boarded the train at Malakwal for our Home Mission field in Mianwali. Two home missionaries with their families are living here; also Mrs. George the sub-assistant surgeon in the government hospital and her brother who are a great help to our work there.

Before we reached Mianwali district we reached Khundian, where Mr. Robson is stationed. Mrs. Robson is employed as a Compounder in the Government Hospital in Mianwali so the family lives there. Padri Yusuf is the name of the Evangelist in Mianwali; he has three boys and one girl, the girl is studying to be a sub-assistant surgeon. The eldest boy is ready to enter High School. The two little ones are in a primary school. I wish you could see all of these children, I am sure you would be impressed with their gentle manners and the respect they show their parents, the neat way they dress and their helpfulness.

These two men go together on their preaching tours, working a while in one district and then in the other. An English Chaplain comes once a month for a service for the railway people located in Khundian, the other Sabbaths Padri Robson holds an English service for them. There is also a community of poor Christians here for whom a service is held in Panjabi. We attended both of these services.

Padri Yusuf holds service for a few Christians in Mari Indus and with another group across the Undus river at Kali Babh. There are also some Christians in Mianwali, who may, before very long, be organized into a congregation.

These two Home missionaries met us at Khundian and travelled with us in the train as far as the terminus, Mari Indus. From this station we had a little walk before we reached the river. There are five good sized ferry boats to carry passengers and freight across from the Railway station on one side of the river to the railway station on the other side. In the distance we saw a salt mine which we wanted to visit but our time was limited. We could see the red salt in the hillside. Kali Bagh is picturesquely perched on the side of a hall. We walked the length of the narrow main street which is covered overhead, the shops of which are small and offer only very ordinary things for sale. The people in these districts are very poor. They have land but are dependent on the rain for irrigation and it seldom rains in these parts.

After a long walk we came out into the open and found that we had reached the market place where there were cows, goats, buffaloes and camels for sale as well as some cotton and vegetables. We passed on down to the river bank and found that our

boat had been brought down stream to take us on down to the ferry boat, a mile away. A short walk from the Railway station brought us to the meeting place where, not only the Christians gathered but more than a hundred Hindus and Mohammedans and a more attentive audience I have never seen. After the service we spent a little time with the Christians and then hurried back across the river and on to the Railway station where we found the train ready to make the return journey. We reached Mianwali rest house about 10:30 that night.

Next morning we went by train to Khundian and held a service in English in a fine, large room which belongs to the Railway Club. About 20 attended this service; afterward we were all asked to the home of the ticket collector who attended the C. T. I. as a boy when my husband was in charge. They served coffee and Indian sweets. Then we went to the Indian Christians for a Panjabi service. We returned to Mianwali by the next train and found the congregation waiting for us. We had a good service, the people listened well and seemed glad to have us with them. Later in the day we walked towards the river and passed through a Mohammedan burial place. We saw graves in all directions and noticed how close they were together. All of the villages round about bring their dead to this place for burial. It was very unlike most Mohammedan burial places in that the graves were smoothed off and rows and rows of flat stones were laid along the sides sides of the graves as well as on top and each grave had a small straight headstone. The small stones used are dark in color and really looked very nice. The hills across the river were pointed out as the hiding places of the dacoits.

We returned to Padri Yusuf's house and had prayers, then walked over to Padri Robson's where dinner was prepared for us. The menu consisted of pilao, rice cooked with meat, curry and native bread, sweet rice, sweets and nuts. After dinner we sang, Mrs. George's brother accompanying us on his violin. His sister sang the verses of several bhajans and we joined in the chorus. There is great harmony among these Christians, they seem like one great family. At last we told our host and hostess good night and went away feeling we had had a wonderful day; and went to bed and slept quite forgetful of the fact that we were on the frontier and surrounded on all sides by hostile tribes.

The next morning the ladies of the party paid a visit to the Women's Hospital; Mrs. George and Mrs. Robson both took great pride in showing us around. Every thing was clean and in good order, we wished to linger longer but train time was drawing near. Walking through the bazaar, or along the road, or riding on the trains or standing on the station platforms we were impressed by the fact that these two ministers were acquainted with the people, not only the poor, but the rich and influential class as well who greeted them with respect. Only a few years before these same people were ready to kill them, told them to leave the place or they would lose their lives. Padri Yusuf's answer was, "If you kill me the people who sent me will send another man, and if you kill him another will be sent, so you had better let me stay. I want to be a friend to you and do you good." Time and again he was followed by men who meant to do him harm but God watched over him and his family. God has blessed the work of our representatives in the past and is ready to bless them even more in the days to come. Let us be faithful in sending the necessary support and above all let us remember them at the Throne of Grace.

Editorial

MRS. JOHN P. WHITE, Editor, 657 South Detroit St., Xenia, Ohio.

CONFERENCE OF MISSIONARIES

For some years it has been the custom to hold a conference of missionaries prior to the New Wilmington Conference. The meeting this year was held August 7-10, in the beautiful new church in New Wilmington.

There were gathered many of the missionaries on furlough, the newly appointed missionaries, several members of the Board of Foreign Missions, several members of the Women's Board and a few visitors.

Much regret was expressed over the absence of Mrs. H. C. Campbell the Foreign Secretary of the Women's Board, who was detained on account of the illness of her sister.

The days were filled with earnest discussions of problems relating to the work and a comparison of methods used in the different fields. No question was more vital than "Our Spiritual Equipment" and no time was more profitable than the time spent in prayer. The need of Funds to push Evangelistic and Educational work, and the Co-operation of the Missions with the native Churches, were problems under consideration.

The new missionaries under the Women's Board had two sessions with Board members and a few chosen missionaries. Together they discussed The Missionary's Relation to the Mission; The Missionary's Relation to the People, and the Care of Health.

For the first time in all these years the Foreign Board had no new missionaries to whom to give instructions. Those who were appointed to go, are held back because of the financial situation.

In the midst of the discussion Monday, the news of the tragic deaths of Rev. J. W. Baird and Rev. R. G. McGill was received. The whole company sat for a long period, with bowed heads, each one amid his tears commending the bereaved families to Him who is the comfort and stay of the widow and the fatherless. One of the leaders of a devotional period at a later session fittingly used the words: "Be still and know that I am God."

What of the future? One topic for discussion was "A Policy of Possible Reduction," and the leader said he wished to change it to "Impossible Reduction." There were heavy hearts among these workers as they faced possible retrenchment.

Is the United Presbyterian Church going to cut down the tree that she has planted with her sacrifice and watered with her tears and nurtured with her prayers? It is unthinkable.

The fact was brought out that a large proportion of our church members are not contributing to our Mission Boards. They do not see the church papers nor the *Women's Missionary Magazine.* They do not know that the church faces a crisis. That they may hear and know, the furlough missionaries will be sent over the church to acquaint people with the facts.

Immediately following this helpful conference the Twenty-first Annual New Wilmington Missionary Conference opened. It was our privilege to be present the first day only, but this was long enough to catch something of the spirit of fellowship in this great assembly.

More than six hundred delegates, most of whom were young people arrived in time for the opening session. It filled ones heart with hope and joy to think of the possible fruits of this conference. There were scores of leaders to supervise, instruct and counsel the boys and girls and to help them to "Live unto Him."

MUSKINGUM BIBLE CONFERENCE

For several years it has been our privilege to attend the Muskingum Bible Conference and lead the young people in Mission Study. The days spent there August 1-8, in fellowship with these young people and the older ones as well, were days of joy.

The Conference was up to its usual high standard and the number of delegates about the same as in previous years. Every moment was filled with profit. The morning hours were spent in study, the afternoon hours with recreation and the evening hours with splendid messages from great men and women.

Dr. McNaugher led the Bible Study for adults, and Prof. Johnson led the Young People's division. One adult group was led in the study of "Our Templed Hills, by Dr. Warren Wilson of New York; another group was led in "The Moslem faces the Future" by Dr. H. E. Philips of Cairo, Egypt while the young people—more than a hundred strong went "On Trek with Young Islam."

Dr. Robertson's unique messages at the Vesper services were always helpful. The platform speakers, Dr. McNaugher, Dr. Kistler, Dr. Auleen Jamison, Dr. Chalmers of the Jewish work, Bishop Badley of India, Dr. W. R. Lane of England, Mr. A. F. Purkiss, and Mr. Joachim of India, all brought timely and stimulating addresses.

The music under the efficient leadership of Mr. Heinz of Columbus was always fine. The Knoxville Quartette added interest to the program. The great Pageant, "The Striking of America's Hour" was under the direction of Mrs. John A. Crawford.

The Junior Hour under Mrs. McBurney and the Women's Hour under Mrs. J. D. Sands, President of the Women's Board were profitable and interesting. Other institute periods for Sabbath School workers under Dr. Kelsey, for Young People under Dr. Montgomery and for Ministers under various leaders, were all helpful.

Space forbids the mention of the various group leaders among the boys and girls, who gave of their best that these young people might get a true conception of "The Kingdom of God."

The real climax of the Conference was the quiet gathering of the young folks at the close of the last session Sabbath night. Dr. Montgomery says: "At the decision meeting in the Dormitory last night, it seemed to me there was a very unusual sense of God. As I look over the signed cards, eightyfour of them, I feel that the young people responded wonderfully to the challenge I presented to them."

MISS JANE MARTIN

On Thursday, July 15th, at 7:30 a. m. Miss Jane Martin passed away at Taxila, India. Monday night the 12th, she had a chill which was followed by a fever, it seemed an ordinary attack of malaria to which she was subject. No fears were entertained until Wednesday night when there was a collapse with profuse perspiration, labored breathing and filling up of the lungs. Miss Gailey was alone with her except for the Indian Hospital helpers.

Her sister, Miss Josephine, and several other missionaries arrived in time for the funeral which as at 11 o'clock p. m. of the day she died, Thursday. She rests in a corner of the Hospital compound. The same Psalms that were sung at her father's and mother's funerals were sung at her's and the address, by Rev. Heinrich, was on the text Miss Jane herself had selected for her father's tombstone. She did not know she was dying though she was conscious to the last, so left no messages. Her whole life was a message of love and peace and faith. It is less than a year since she returned to the field. Her finely touched spirit had fine issues, though they were not widely visible because of her gentle modesty.

JEAN MORRISON

Never has our mission in any land suffered such a loss as was sustained in the deaths, by drowning of R. W. McGill and Rev. J. W. Baird near Alexandria, August 7.

The sympathy and prayers of the whole church go out to the bereaved families.

MAGAZINE DRIVE OCTOBER 3-10

Do you know that only one woman out of eight in the United Presbyterian Church is a subscriber to the *Women's General Missionary Magazine?*

Do you know that only one third of the members of the Women's and Young Women's Missionary Societies are subscribers to the *Women's Missionary Magazine?*

Do you know that the uninformed woman are ignorant of the great missionary work of the United Presbyterian Church?

Do you know that these women might become deeply interested "If They Only Knew?"

Let every society plan to increase its number of subscribers October 3-10.

Thank-Offering Department.

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

"If we only had the money
That belongeth to our King,
If the reapers of God's bounties
Would their tithes and offerings bring,
Then the windows of the heavens,
Would open wide at his command
And He'd pour us out a blessing
That would overflow the land.

If we only had the money,
It would give redemption's song
To weary hearts now crying out,
'How long, O Lord, how long?'
And the thirsty land would blossom
And the waiting isles would sing,
If we only had the money
That belongeth to our King."

QUESTIONS FOR THE MONTHLY PROGRAM

"I will magnify Him with thanks-giving." Psalm 69:30.

1. What special need prompted the organization of the Thank-Offering department?
2. Who should give a Thank-Offering?
3. What is the use of the Thank-Offering Box?
4. When was the Thank-Offering Box first used?
5. Why does God require our gifts?

"Count your many blessings,
Name them one by one,
And it will surprise you
What the Lord has done."

NEW THANK-OFFERING INVITATION CARDS

We have just received from the press our new invitations for the annual Thank-Offering service. They are very attractive and are for your use. FREE for postage. Order in time to send the invitations at least ten days before your service. Send all orders to 905 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

A THANK-OFFERING MESSAGE TO ALL MISSIONARY SOCIETIES

The time of our annual Thank-Offering service is near. All through the year God's love has been ever with us and His mercies have been about us.

"We all unite in praising Him for His goodness,
For his gifts so rich and Free
For the fruits of this year's harvest,
For His love to you and me.
God is good to all His children;
Very grateful should we be.
Praise Him for the days of sunshine,
And the rainy days as well,
Bringing forth the sweetest flowers,
On the hill and in the dell.
Thank Him for abundant harvest,
Fields of golden grain we see.
Praise Him for His kindness,
Praise Him for His goodness,
Praise him for his love to you and me."

Real thanks-giving in our hearts is always followed by thanks-giving in our lives and thank-offerings in our hands. God's gifts to us are daily and we should express our gratitude to him daily. As we think through the year we recount the wonderful blessings we have received from His hand. The work of the women of our Church has been abundantly blessed. He gave us, too, the blessing of a large Thank-Offering $161,550,05. For this we should praise Him. We are not to think of what has been accomplished but of the great work yet to be undertaken. Never has the call for larger gifts been more urgent than just now.

If the work of the Women's General Missionary Society is to go forward our thank-offerings must increase. Each year we have renewed reasons for expressing our gratitude to Him.

As the time of our Ingathering approaches we look back upon the work of the year and ask, Have we been

faithful to the trust He has committed to our hands? He wants our best of devotion, time, thought, interest, enthusiasm and gifts. Have we given Him first place in our lives?

In making plans for your service set a date not later than the first week of December. The General Treasurer's books do not close until December 31 but is the society treasurer holds the money for a week after the offering has been given because she knows more will be received, and the Presbyterial treasurer in turn waits ten days or two weeks until all the societies remit to her, you see the delay caused and can understand the wisdom of deciding on an earlier date. Last year over one third of the total amount of the Thank-Offering was received by Mrs. Hill the morning of the second of January. There being no mail delivery on New Year's day delayed that large amount that should have been received and placed in banks so that interest might begin on January first. Because of this delay the interest was lost for the two weeks as all banks count the interest bearing periods from the first and fifteenth of each month. If every society will heed this request Mrs. Hill's work will be lightened at the holidays when others are enjoying the Christmas time and the interest on the thank-offering will be larger. The Thank-Offering is deposited as soon as received, on interest until it is disbursed to the different missionary departments the first Tuesday of June.

HOW CAN WE MAKE OUR 1926 THANK-OFFERING OUR BEST?

PRAY for it. Pray daily. Pray in your societies and prayer groups.

WORK for it. Decide on a goal in excess of last year's offering.

ENCOURAGE all members to make daily use of the Thank-Offering boxes.

ADVERTISE your thank-offering service several weeks previous.

SEND personal invitations. Send for our new invitation cards.

OBSERVE the week previous to Ingathering as a week of self-denial thanks-giving and prayer.

PLAN to give the new pageant THE GOSPEL TORCH.

READ aloud to your society the STORY THE THANK-OFFERING BLANKS TELL. It will encourage and stimulate every member to greater effort for the 1926 Thank-Offering.

INTEREST all in Life Memberships and Life Directorships. Senior Life Memberships, 25.00; Junior Life Memberships, $10.00; Life Directorships, $300.00.

In sending these, the names must accompany the money. The treasurer of the society sends names and money to the Presbyterial Treasurer and she in turn sends to the General Treasurer.

HOW CAN WE SHOW OUR THANKFULNESS?

By enlisting every woman in your congregation in His service.

By working more earnestly for the advancement of His Kingdom.

By pouring into the treasury our thank-offerings.

INSTRUCTION

1. Order Thank-Offering envelopes and leaflets (free for postage) in time to send out a week or ten days before the date of your "Ingathering," and mail or send out through committees to all the women in your congregation. It is helpful for the Thank-Offering Committee to send with each envelope a personal letter of invitation and plea, for a liberal offering.

2. Plan to meet the expense of carrying on the Thank-Offering in your congregation from the contingent fund of your society, and never —no never—take it from your Thank-Offering.

3. Do not retard the work of your Presbyterial Thank-Offering Secretary, and mar the annual report of your General Thank-Offering Secretary by procrastination or failure to

send in your blanks well-filled and on time.

4. Blanks for reports from Women's, Young Women's and Junior Societies. will be sent to your presbyterial Thank-Offering Secretary on September 8th. If you fail to get blanks promptly, do not fail to write to her and ask for them.

5. Do not use your Thank-Offerings:—

(a) To meet congregational expenses.

(b) To make up congregational pledges to Church Boards.

(c) For church benevolences.

(d) For church or parsonage furnishings or for debt.

(e) For society pledges or contingent expenses.

(f) For any object—*however worthy it may be*—outside of the mission work under the care of the Women's Board.

Please don't cripple the work your society is organized to support, by diverting Thank-Offerings into any channel outside of that for which the women of the church are held responsible.

6. The Treasurer of the Women's Board—Mrs. J. B. Hill, 1531 Dennistion Avenue, Pittsburgh, Pa., closes her books for the 1926 offering on January 1, 1927, hence your offering should be in her hands—through your Presbyterial Treasurer — not later than the middle of December.

7. See that every family in your congregation is well supplied with Senior Thank-Offering boxes for the next year's offering and with the little pink Junior boxes where there are children. Use last year's boxes as far as possible, on account of present cost of same.

8. Order all supplies from 905 Publication Building, Ninth Street, Pittsburgh, Pa., and NOT from your Secretary's home address.

Life Members

SENIOR LIFE MEMBERS
AT $25.00 EACH

Beginning July 1, Ending August 1, 1926

38. Mrs. Elizabeth S. Whiston, Pittsburgh, N. S., Pa.,
39. Mrs. Barbara Little, Pawnee City, Nebr. By the W. M. S.
40. Mrs. Carson J. Smith, Youngstown, Ohio. By a friend.
41. Mrs. Mary Anderson, Grove City, Pa. By her husband, James Anderson.

O.K.

Temperance and Reform

MRS. HARRIET BOOBYER, Secretary, 1470 Alabama Ave., Dormont, Pittsburgh, Pa.

The Women's General Missionary Society at its Corporation Meeting, July sixth, on the motion of the Temperance Secretary directed the President and the Secretary to send to the officers of the Sesqui-Centennial a letter, protesting, in the name of the thirty-five thousand and more women and young women represtented by this organization, against the opening of the Sesqui-Centennial on the Sabbath day, since such an opening is a violation of the law of God regarding the proper observance of the day, and also a violation of the laws of Pennsylvania.

A letter was received in answer to this protest from E. L. Austin, Director-in-chief, containing a very weak defense of these violations.

On the same day, the Board refused for this reason to participate in the interdenominational display of literature and posters.

In his Sesqui-Centennial speech, President Coolidge aptly said, "The great need in our national life is a revival of the moral earnestness and religious devotions of the colonial fathers."

Young Women's Department.

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

OUR YEAR THOUGHT:—"GOD DOES NOT REQUIRE US TO BE SPECTACULAR IN SERVICE; HE ASKS US TO BE FAITHFUL."

YOUNG WOMEN'S SPECIAL WORK FOR 1926—1927

Support of Girl's Boarding School, Pasrur, India, $4,350. Salaries—Home:—Matron of Dormitory, Frenchburg, Kentucky; Superintendent of Jubilee Hospital, Henderson, North Carolina, Miss Eva Johnson-Adams; City Missionary at Spokane, Washington, Miss Laura Sawhill, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; (new) Miss Mary Coie, Wadi Halfa, Sudan, $800 each or $1,600. Total Askings, $6,630 or $300 more than received in 1925—1926.

ARE YOU FORMING A NEW SOCIETY FOR GIRLS AND YOUNG WOMEN?

Cleveland Presbyterial comes with a second new society since our new church year began. This later one is—4th Akron Y. W. M. S. with 21 members. The president is Anna Jenkins, 1494 Hampton Road, Akron.

We were not privileged before to give the name of the president of the first society reporting as organized since our report to the convention. Evelyn Cole of 175 Hollywood Ave., Youngstown, is the esteemed young woman.

Let us make this a year of new things; Society, members, effort, accomplishment.

OUR SPECIAL FUND—

is very small as yet, but we are hoping for an increase over last year when the report is given next spring. We have not failed yet,—at least since 1912—to report a larger amount each year. True we assumed a bit extra this year in accepting responsibility for part of Miss Mary Coie's salary. But don't we intend to pay all her salary this year? We can if every society helps to make possible the attainment of points 5 and 6 in the "Ten points." Oh yes, $158.00 is the amount in the treasury according to report of treasurer the first of July.

OUR TEN POINTS!

You who are readers of the Christian Union Herald have read with much interest for the last six months concerning the Y. P. C. U. Convention in Seattle and have been regaled every week with bits of information about the trip. It has been constant. Some on the Convention train may have been encouraged to make the trip because they read so constantly about its wonders and attractions. Repetition gets attention where a casual announcement may arouse no vital interest. The old prophet told us it was "line upon line, line upon line."

Lest some of our young members have not yet heard of the "famous 10 points," we call attention again to them. You surely have access to the Womens Missionary Magazine. By reading the July number, Young Women's Report, you will know what the 10 points are and if you *have* a Young Women's society, you already qualify on point one. It will be just as much inspiration, though of a different sort, if you help swing your presbyterial to a place deserving a pennant, as a trip across the continent. Of course you cannot "just sit" and view the scenery! You will not have such a change in altitude or such a study in rocks, trees or waterfalls nor will you have the inspiration of numbers such as a large convention assures, but you can have plenty of work and much exercise of brain, hand and foot!

If you are determined to be a force among the girls and young women, you will launch your tiny barge and sail on to more efficiency, more faithfulness, more devotion to the cause of missions, more thought for others,

the "others" of whom Jesus said, "them I must bring,"—"those other sheep."

Study the 10 points! Get into action! Be a victor!

SERVICE THAT COUNTS

The word service is on the lips of many these days. It is very often seemingly the strongest feature in an advertisement. Capitals proclaim "We give service," "service is our aim" and many like expressions. The word is used whether it applies to electrical apparatus, labor, clothing, a railway system or what not. Each one seems to consider the word a sufficient guarantee of its goods or work.

It is also used much by benevolent or philanthropic organizations. The Church uses it constantly. Service in any of its activities is considered time well spent especially when it is concerned with carrying the "Good News."

What does this very popular word mean? Let Webster, the old reliable, tell us. He says it is labor for another, obedience, duty or worship. Labor for others is the significance of which we are thinking. This may be done in such a perfunctory way that it amounts to simply clearing one's conscience or getting a task out of the way. This is very poor service. The service is valuable when the one who serves gives herself cheerfully and willingly. The story recently published of Ethel Langton is a case in point.

She was a girl of just fifteen and the first "woman" to be awarded a bronze medal by the Lloyd's for meritious service! Why was the medal given? Because she kept the light shining in the lighthouse at Benbridge under very difficult circumstances. It was last March. Her parents had gone during a gale to the mainland for supplies. So furious did the storm become that they were compelled to wait for three days and nights until they could recross the angry channel. The young girl with her pet dog as her only companion was alone! She climbed at regular intervals the twenty-foot steel ladder which led to the lamp. Her food for the time was a two-pound loaf of bread. Her bravery and faithfulness meant safety to lives as well as to property. Labor for others this was and of a sacrificial type. One of Christ's commands was literally exemplified,—"Let your light so shine." In other words created an atmosphere of helpfulness.

A godly man has just gone to his reward. His pastor referred to him as one who created an atmosphere of cheer and good feeling because of the life that radiated from his heart of love. His happy smile, hearty handshake and cheery "good morning" delighted the child ar grown up alike. A very small child said on hearing of his death, "What will we do without 'Uncle Billy'?"

May it not be true that we become so busy doing just things that we have no time for the helpful word or deed? The service we render is lifeless, machine-like. When we are gone, can anyone truthfully say of us "What will we do without them?," referring to our usefulness.

This very lack of the "service that counts" is no doubt a contributing force to much failure in the Church and out in the world. Many missionary societies of whatever division are dying or at least "gasping for breath" because the atmosphere is cold, forbidding, careless or indifferent. Oh, you who say your abilities are so few. Do you have a heart of love, a handshake of warmth, a cheery smile? Are you faithful, persistent, enduring? You *may* be the most potent human factor in the success of your Church or Society if you but "shine."

Let no one say she is without a talent. Remember the "service that counts!"

Methods

Report of Y. W. Rally, Cedar Rapids Presbyterial at Garner, Iowa, June 29th

Delegates from six of the seven Y. W. societies, to the number of nearly forty, gathered for the Y. W. Rally at Garner, June 29th.

These were seated for the evening meal at three tables, in a separate room of the church basement, which had been tastefully decorated for the occasion by the Garner girls.

At the conclusion of this delicious meal, the Conference program followed, while the guests surrounded the tables. This was presided over by the Y. W. Secretary, Mrs. J. S. Pollock of Clarion, who extended, first, a welcome to the two new societies organized during the year.

Very happy responses were given by Betty Whyte from the Alta French Circle of Goldfield, and Marjorie Soults from the Golden Girls' Circle of Clarion, each expressing the desire that her Circle might accomplish much during this year.

Following these, Elizabeth Stewart of Garner spoke on "The Y. W. M. S. and her Social Life;" Rotha Young of Traer on "The Y. W. M. S. and the Missionary Magazine," speaking particulary of the "Methods" page and the "Y. W. Corner" and the use which can be made of these: Katherine Mitchell of Cedar Rapids, Kings' Daughters of Grand Ave., Church, on "The Y. W. M. S. and her Contributions;" and Lura Whyte, from the Ellen McLaughlin Circle, Goldfield, on "The Y. W. M. S. winning others." All of these speakers gave experiences of their own societies, the Secretary supplementing with items of significance from last year's blanks and suggestions from the General Secretary's letter.

Following this, a delegate from each society told of "The best thing done last year," which proved very interesting and stimulating.

The Conference adjourned with prayer to the evening session of the Convention. In the early part of the evening the Clarion girls presented the sketch "If they only Knew," which proved a fitting introduction to the address by Rev. S. C. Picken of India.

The Y. W. Secretary feels that the effort needed to plan such a Conference of young women has been very much worth while—the great value being in having the delegates by themselves, thus giving them a greater sense of responsibility and freedom in expressing their own thought regarding their work.

We are hoping to try a similar plan in the other end of the Presbytery next year.

MRS. J. S. POLLOCK,
Y. W. Sec., Cedar Rapids Pres.

Presbyterial rallies for young women are becoming more popular. Too much stress cannot be laid on the work of the individual society yet too little may be attached to the idea of cooperating between congregations and presbyterial sections. One society needs to measure itself with other societies to know whether or not it is of superior brand. Much is learned by conference. A presbyterial can better learn its strength or weakness when its societies know individually what they are capable of doing. The one time very popular statements still hold true, "United we stand divided we fall." "In union there is strength."

MISSION STUDY

Quite a while ago, a Vassar girl told in the Best Methods page of the Missionary Review of the World how even an avowed atheist young woman became interested in mission study and confessed that this study was "the most fascinating thing she had done since being in college."

Of course there was a possibility there for several groups studying at one time and leaders were procurable but not without much persuasion in some instances.

One thing noted was a frequent call for leaders' meetings to correct mistakes and give suggestions. In a society study group, some time might be taken at one meeting at least check up on possible errors in statement or findings. We cannot grow on mistakes. Facts underlie knowledge.

The method of procedure as to study was to secure three books for each country studied. One was a general survey of the country by an author not connected with mission activities. Another—the mission study book, written of course by one who was persuaded of the value of missions and who knew the facts. A third, a biography of the finest missionary who had gone to that country.

The prospects for the classes were individually solicited and the proposed program of study was frankly explained. There was a special time when such subjects as "The position of women in the East and the West" or "What have Missions Accomplished" were discussed by the groups in assembly. A society class might profit by such a method. The writer of the article said that "such a program means hard and alert work but it is wonderful fun."

How much real method do our societies employ in building a mission study class and the program to be followed. Does it not mostly consist in announcing "There will be a mission study class" and allowing any who choose to come and inviting no one especially. Hit and miss work brings hit and miss results.

Testamentary Department

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

From time to time the Lord gives evidence of His watchful care in providing for the future of our work by putting it into the hearts of His people when arranging their worldly affairs to remember the work of the Women's General Missionary Society.

Just at the time when we were all so busy with annual reports in preparation for the Assembly and the Monmouth Convention, Mrs. J. B. Hill, our Treasurer, received a bequest from the estate of Mrs. Bella W. Huston. This consecrated Christian woman not only remembered the Women's Board and its work, but also the Foreign, the Home, the Church Extension and Ministerial Relief Boards of the United Presbyterian Church. Each one received a stated sum of money and then were made equal participants in the residuary. She thus manifested her interest in the work of these several Boards and her confidence in their management and arranged that when she was gone her money should be used for the perpetuation of the work which was so dear to her during her life.

She was born in Allegheny City, Pa., and in her early girlhood united with the Fourth United Presbyterian Church of that place. In 1889 she was united in marriage to the Rev. J. J. Huston, at that time pastor of the Reformed Presbyterian Church of Belle Center, Ohio. A few years later a United Presbyterian Church was organized in that city and Rev. Huston was called to be its pastor. His devoted wife at once organized a Missionary Society and served for a time as the President of Sidney Presbyterial. In 1899 Rev. Huston was instrumental in organizing a congre-

gation in Wilmington, Delaware, and also erecting a church building. Again the faithful pastor's wife organized a Missionary Society and was its very successful leader. In 1903 the home of this devoted couple was again changed, as Rev. Huston became pastor of our church at Connellsville, Pa. Here Mrs. Huston reorganized the Missionary Society. Her heart was always in mission work and in cooperating with her husband in the work of each congregation where they were located. In 1908 the husband was called from labor to reward.

The health of this lonely widow became very much impaired and in consequence she was not able to continue her usual activities in church work. She was a wise and tactful leader, as a new Missionary Society in each congregation where she labored abundantly testifies. The closing years of her life were spent in Pittsburgh, Pa., where she reunited with the Church of her girlhood. On May 17, 1925 she entered her heavenly home and with her husband and other loved ones gone before takes up the service of the Master in that better Home where there are no sicknesses, partings or death. Who can tell how many are sharing her bliss who were led to know and acknowledge Jesus Christ as Saviour and Lord through her consecrated efforts and prayers? The sympathy of every member of our Board is extended to her daughter, her sisters and other relatives who are bereaved in the loss of this Mother and friend.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

In these days when there seems to be a desire to shorten terms of service of foreign missionaries and to automatically retire all who reach the age of seventy, it is interesting to note a brief resume of the work of one who has been for fifty-five years a foreign missionary in Egypt. Too late for insertion in our annual report came the following from Miss Anna Y. Thompson of Egypt:

Bible Work in Cairo, July 1, 1925—June 30, 1926.

Bible Women	19
Districts of Cairo	17
Total Enrollment	2,563
Protestant	336
Copts	1,461
Moslems	671
Others	95
In Primer	49
Reading	646
Enrolled Hearers	1,868
Prayer Meetings Recorded during the year	600
Average weekly attendance	440
Mournings attended	353
Average number of hearers at mournings	648

If this devoted missionary had been compelled to retire when she was seventy, how would the above itemized work have been done? The following named persons have had their furloughs extended for health reasons, but are confidently expecting to sail this year: Dr. Maria White, the Misses Lucia Dwight, Dora Mason and Dora B. Whitely. Miss Florence Jones will not sail as originally planned, because she is taking a post graduate course in the Chicago University. Miss Dora Mason has been a patient in Columbia Hospital for two weeks or more, but is making a good recovery and will probably be able to sail at the appointed time.

Miss Polkinghorn and Miss Stewart of India are both improving slowly.

We are all busy with preparations

for the New Wilminghton Summer Conference. The Pre-Conference is dated to open August seventh and will continue for three days, attended by representatives of the Foreign

DORA MASON

Board and the Women's Board and the following named lady missionaries, the Misses Beatty, Lawrence, Scott, Bell, Mason, McFarland, Kingan, Allison, McClellan, Painter, Reed, Pratt, Weed, Buchanan, Wilson, Soule and Mrs. Eby. Seven of the above named are new and will stay over at the close of the New Wilmington Conference for Instruction in language by the celebrated expert, Dr. Thomas Cummings.

All of our missionaries whose furloughs were due in 1926 have reached the homeland in safety, for which we are very thankful.

Letters from Miss Mary Martin and Mrs. R. W. Thompson, sisters of our beloved Jane Martin tell that a beautiful memorial service was held in the First Church, Des Moines, Iowa, largely attended by many friends, including quite a number of missionaries who were home on furlough.

A letter just received from Miss Hannah Beale reports wonderful progress toward health, and that the doctor states her heart is 96% normal and he expects it to be 100% in a short time.

Letters received from Dr. Pollock and Miss Ruth C. Beatty both report their safe arrival at Addis Ababa, after a very pleasant journey, where they received kindly and courteous attention from everyone. Miss Beatty travelled alone, that is to say without any other missionary, but nevertheless was kindly cared for everywhere.

We think it fitting to mention in this department the death of Dr. Whitcraft, a member of the staff of Columbia hospital. He had been so generously kind to so many of our foreign missionaries who were patients in Columbia Hospital that his name is well known in each of our foreign fields. He was a young man, in the full strength of his virile manhood, and yet he was called to go up higher. We shall miss him here, but we know that he has entered into life eternal, leaving many grateful friends to testify to his skillfulness.

Pray for a rich blessing to accompany and follow all summer conferences, which have for their object the upbuilding of the Kingdom.

Pray for a great blessing upon the work of our Church during the ensuing year, that many, many souls may be brought to a saving knowledge of Jesus Christ.

Pray for the health of Dr. W. B. Anderson that he may be well fitted physically, for the year's strenous evangelistic work upon which he has assumed to enter.

Pray for an increase of faith and divine wisdom to be given to every member of every Board of our Church, as they undertake the important problems of the work for which they are responsible during the ensuing year.

Pray that the missionaries abroad may be kept in the shadow of His wings, that they may be safe no matter how many uprisings or mutinies of any kind may occur. Pray that they may be spirit-filled and great winners of men.

Pray for the outgoing missionary

parties that they may be safely led in their journey over land and sea and carried in peace to their desired haven.

Pray for the blessing and presence of the Comforter in homes where sorrow reigns for those who mourn vacant chairs in the family circle.

Pray that we all may number our days and apply our hearts unto wisdom, for we know not the hour when the Son of Man cometh.

Parsonage Department

PARSONAGE REPAYMENTS FOR MONTHS OF APRIL 15-30, MAY, JUNE 1926

Ewing, Nebraska	$ 55.50
Hutchinson, Kansas	83.25
The Community Church, San Francisco, Cal.	39.96
East Toledo, Ohio	11.78
Fourth, Akron, Ohio	670.90
Second, Cleveland, Ohio	172.67
Freeport, Pa.	188.44
Ontario, Oregon	19.00
Weiser, Idaho	25.00
Ewing, Nebraska	55.50
First, Cincinnati, Ohio	30.00
Montrose Avenue, Chicago, Ill.	240.00
Cuyahoga Falls, Ohio	82.50
First, Akron, Ohio	74.46
Third, St. Louis, Mo.	94.17
Monessen, Pa.	80.04
Colorado Springs, Colorado	105.94
Brooklyn, Cleveland, Ohio	82.30
Boyden, Iowa	58.86
The Community Church, San Francisco, Cal.	39.96
Third, Rock Island, Illinois	116.00
Granger, Washington	47.10
Alliance, Ohio	145.00
Military Avenue, Detroit, Michigan	80.04
Twelfth, Philadelphia, Pa.	70.63
Scotdale, Pa.	94.17
Moundsville, West Virginia	70.62
Ross Community, Pittsburgh, Pa.	117.76
Oneonta, New York	100.00
Somerville, Indiana	65.38
First, Cincinnati, Ohio	30.00
Olympic Court, Seattle, Washington	75.34
The Community Church, San Francisco, Cal.	39.96
Ingram, Pa.	277.50
Meridian, Pa.	31.91
Montrose, Colorado	70.63
Indiana Harbor, Indiana	105.94
Hutchinson, Kansas (August, 1925)	83.25
Prosser, Washington (January, 1926)	44.85
Interest on checking account, Mar. 25, 1926	8.08
Total	$3884.39

Mrs. J. D. Sands,
Acting Parsonage Sec'y

MISCELLANEOUS GIFTS APRIL 15 TO JUNE 30, 1926

Dr. Maria White	$125.00
Bernice E. McDowell	25.00
Bristol, Colo.	25.00
Friends	290.00
Second, Buffalo, S. S.	75.00
Donora Women's Bible Class	100.00
John Crawford Park	100.00
George Davidson Bible Class	30.00
Blue Bird Bible Class	50.00
Mrs. Lucinda Kennedy	30.00
Irene Jury	5.00
Gladys S. Pardee	50.00
Charlottee B. MacArthur	50.00
A friend	25.00
Emma Dean Anderson	10.00
Ella Hess and Mother	10.00
Convention Offering	91.64
Y. P. C. U., Duncanville	5.00
Mrs. Jennie Doig	50.00
Luxor Missionary Society, Detroit	105.00
North Bend, Nebr., Bible Class	50.00
Mrs. M. Mullenex	2.00
Mrs. H. C. Stewart	2.00
Mary Martin	2.00
Total	$1307.64

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

DENOMINATIONAL HOME STUDY BOOKS

"The United Presbyterian Church and Its Work in America." Cloth, $1,00; Paper, 50c.

Suggestions to Leaders, 15c.

"The Uplift." Paper only, 50c.

How to Use "The Uplift." 15c.

Admission Tickets to "The Uplift" class. 1c. each.

INTERDENOMINATIONAL STUDY COURSE 1926-1927

HOME

"Our Templed Hills" Cloth, $1.00; paper, 60c.

Suggestions to Leaders of City and Town Church Groups. 15c.

Suggestions to Leaders of Country Church Groups. 15c.

"Better Americans." First, Second or Third Books. 75c.

FOREIGN

Moslem Women (Senior), Cloth, 75c; paper, 50c.

How to Use "Moslem Women," 15c.

"Two Young Arabs." (Junior). Paper only, 50c.

How to Use "Two Young Arabs. 15c.

NEW LEAFLETS

Christian Homes Among Moslems ..... 3c.
Fatma—At School ..... 3c.
Timothy, A Servant of Jesus Christ ..... 3c.
A Visit to My Old Home ..... 3c.
Padri Abdul Haqq ..... 3c.
First Fruits—Four of the Forty-four .. 3c.

The above leaflets are to supplement the study of the Moslem World and are for sale for 15 cents for the set of six.

Do not let the remainder of this year pass without using the 1926 Prayer Cycle. They are 10c. each, $1.00 per dozen.

Two pageants given at the convention in Monmouth for which there have been many requests and which are suitable for local or presbyterial meetings are "The Fountain of Youth" and "The Ring of Rama Krishniah."

Both are for sale in this department:—"The Fountain of Youth," 3c. each; "The Ring of Rama Krishniah," 25c.

It is now time for the enrollment of mission study class members for the coming season. The following is given here with the thought that it may be a guide to class leaders in the making up of their study groups. It is copied from the "The North Pacific District News:"—

The Following Are EXCUSED

From Missionary Education Classes for 1926-1927

1. The back-number person who does not desire to be abreast of the times.
2. The narrow-gage person who is content to be a provincial.
3. The indolent person with leisure who prefers to fritter away his time.
4. The short-sighted person who is so busy but who is unwilling to release from his program the things of less value.
5. The easy going person who does not value his religion or who does not care to prize it more.
6. The selfish person whose social conscience is numb and who prefers to have it remain so.
7. The materialistic person who lives on the lower levels and is indifferent to the enrichment of his religious life.
8. The prejudiced person who declares that Christ is unnecessary to the world's salvation and who is unwilling to consider the evidence in the case.
9. The cowardly person who is afraid to face the issues which an expanded intelligence might precipitate.
10. The unreasonable person who, forgetting that he is a product of missions, does not believe in missions and is not open-minded on the question.
11. The disloyal person who calls Jesus Lord and Master, but is regardless of His ideals and program and commands.

IN MEMORIAM

1844—Mrs. W. B. Mekemson—1926

"They rest from their labors and their works do follow them." Rev. 14:13.

Know ye not that a princess has fallen in Israel?

We individually have lost a personal friend, the community a woman of commanding influence, the Church a consecrated worker.

Her marvelous faith and keen bright mind and concern for her Master's Kingdom were a constant inspiration to all whose lives she touched.

She served the church in many ways. She was active in the Missionary Society and a teacher in the Sabbath School for the past twenty-nine years.

Her contributions were always where needed most and given most willingly. "Freely ye have received, freely give."

We rejoice that she has entered a higher service, yet we will miss her counsel, her genial comradeship and inspiring influence. Her beautiful life service will incite us to more consecration and activity in the Master's work.

Truly with her "The evening time was light" and "the twilight found her gentle still."

Mrs. T. C. Galloway,
Mrs. E. J. Seaton,
Mrs. R. B. Arneal.

"IN MEMORIAM"

God in his great wisdom and love has called our friend and co-worker, Mrs. Margaret Carnahan, to her eternal Home. It was on July 14, 1926, that she left us.

She was a faithful and efficient member of the Missionary Society of the United Presbyterian Church, Manhattan, Kansas.

Many a homesick student in this college town has been cheered and encouraged in her hospitable home. Her great love for the Master made her always thoughtful for others.

We miss her cheery welcome, her wise counsel, and her loving sympathy, yet we cannot wish her back for she was ready and willing to answer the Master's call "Come up higher."

Her body rests at Carnahan Creek, among the hills she loved, and near the old Church and home, where she came as a bride, forty-two years ago.

"Her works do follow her."

Mrs. Della Hays,
Mrs. W. L. Bell,
Mrs. A. M. Reed.

A TRIBUTE OF RESPECT

The Women's Missionary Society of the United Presbyterian Church of Pittsburg, Kansas, wish to pay this tribute of respect and appreciation, to the memory of Mrs. A. O. Blair, who was called home, Sabbath morning, June 27th 1926.

Mrs. Blair was a charter member of our society, which was organized January 15th, 1892, and was the first secretary, and has been an active member all these years. Dr. Blair made her a life member, December 19, 1919.

Our hearts are saddened as we look at the vacant place in our society, yet we know, she is now at home, with the Lord, for—

To her the Saviour was precious,
God's house was a delight.
She loved to point others to Jesus
Lead them in paths that were right.

When death's dark valley she entered,
And passed to the heavenly shore,
She was welcomed to Eternal glory
By Him, whose likeness she bore.

To her children, sister, and many other friends, we extend our sympathy, and say, May we all emulate her example of faithful Christian service, and reach the end of life's pathway. as she did, in full assurance of the rest "That remaineth for the people of God."

Mrs. M. O. Harshman,
Mrs. J. W. Alexander.
Committee

A TRIBUTE TO ERMA GEORGE

The Young Women's Missionary Society of the United Presbyterian Church of Salineville, O. desires to pay this tribute of love and respect to the memory of Erma George; who was called from her labors June 11, 1926.

It seems like an impossible dream that she has gone from our lives and work, that we'll not be greeting her again at our missionary meetings.

She has been a most faithful and helpful member of this society, regular in attendance and always ready to do her part.

"None knew her but to love her,
Nor named her but to praise."

The last day she was able to be out she attended missionary meeting.

We mourn her going but feel that peace has come to her and "to live in the hearts of those we leave behind is not to die."

We miss her, but faithful unto death she has gone to claim her crown. The family circle we commend to the God of all comfort, who doeth all things well.

"Not till the loom is silent,
And the shuttles cease to fly,
Shall God unroll the canvass
And explain the reason why,
The dark threads are as needful
In the Weaver's skilful hand
As the threads of gold and silver
In the pattern he has planned."

Mrs. L. B. Foddy,
Phyllis Carter
Mrs. H. B. Haverfield.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....Gujranwala
Miss Agnes Ballantyne, 1925 .....Sialkot
Miss Roma Beatty, 1909 .....
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot
Miss Theresa Brownlee, 1922 .....Badomali
Miss Lois Buchanan, 1910 .....
Miss Mary Evelyn Cathcart, 1925 .....Sialkot
Miss Henrietta Cowden, 1905 .....Sialkot
Miss Laurella Dickson, 1897 .....Pasrur
Miss Margaret Fehlman, 1918 .....Gurdaspur
Miss Bessie Fleming, 1918 .....Sargodha
Miss Ella M. Gordon, 1898 .....Campbellpur
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Evva P. Hartig, R. N., 1924 .....Jhelum
Miss Kate A. Hill, 1896 .....Sargodha
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Flora E. Hormel, R. N., 1925 .....Sialkot
Miss Janette Howland, 1921 .....Lyallpur
Dr. Reba C. Hunsberger, 1921 .....Sialkot
Miss Flora Jameson, 1908 .....Sangla Hill
Miss Mary Kyle, 1904 .....Pasrur
Miss Olive Laing, 1921 .....Sialkot City
Miss Mary A. Lawrence, 1898 .....
Miss Mary E. Logan, 1891 .....Jhelum
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Fannie C. Martin, 1895 .....Gurdaspur
Miss Maude Mitchell Miller, 1925 .....Sialkot
Miss Henrietta Moore, 1898 .....Pathankot
Miss Sara Moore, 1917 .....Sangla Hill
Miss Esther Moyer, 1924 .....Lyallpur
Miss Jean B. Morrison, 1895 .....Abbottabad
Miss Margaret L. Murdoch, 1924 .....Sargodha
Miss Elizabeth McCahon, 1875 .....Sialkot City
Miss Rose A. McCullough, 1879 .....Gujranwala
Miss Janet E. Nesbit, 1925 .....Gujranwala
Miss Viola May Nourse, R. N., 1923 ....Sialkot City
Miss Edith A. Pratt, 1926 .....
Miss Willa Ramsey, 1921 .....Pathankot
Dr. Faith W. Reed, 1926 .....
Miss Laura Reynolds, 1924 .....Badomali
Miss Louise Scott, 1916 .....
Dr. J. P. Simpson, 1920 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....Sialkot
Miss Lorena B. Taylor, 1922 .....Sangla Hill
Miss Vivian L. Trimble, 1921 .....Shiekhupura
Miss Evelyn Tromans, 1923 .....Pasrur
Miss Edna Ward, 1923 .....Sargodha
Miss Ruth A. Warnock, 1918 .....Pasrur
Miss Josephine White, 1884 .....Rawalpindi
Miss Carrie Worman, 1921 .....Campbellpur

HONORARY MISSIONARY

Miss Mary J. Campbell, Lal Bagh, Lucknow, India

ON FURLOUGH IN IRELAND

Miss Eleanor W. Maconachie, 1909 .....
The Manse, Hollywood, County Down, Ireland

NOW IN THIS COUNTRY

Miss Helen Artman, 1920 .....Pulaski, Pa.
Miss Hannah H. Beale, 1920,.....
.....3611 Greenview Ave., Chicago, Ill.
Miss Kathryn Beattie, 1920, Shannon City, Iowa
Miss Minnie Beatty, 1912, R. F. D. 4, Chicora, Pa.
Miss Edna Broyles, 1919 .....Sedalia, Missouri
Miss Vida J. Graham, 1922, %J. K. Lund
..... Bisbee, N. D.
Miss Florence Jones, R. N., 1920, ...
%Mrs. Amalong, 443 Ella St., Wilkinsburg, Pa.
Miss Mary F. Lincoln, R. N., 1919 .....
.....1502 Penn Ave., Wichita, Kansas
Miss Mary R. Martin, 1890, %R. W. Thompson, D. D., 1529 Harrison Ave., Des Moines, Ia.
Miss Lillian McConnell, 1902, ...
....509 South College St., Stuttgart, Ark.
Miss Georgia Wengart, 1919, Blue Mound, Kansas
Maria, White, M. D., 1886,.....
.....814 Boyles Ave., New Castle, Pa.
Miss Dora B. Whitely, 1911 .....
227 North Jefferson St., Canonsburg, Pa.
Miss Cynthia Wilson, 1875.....
36 North Chester Ave., Pasadena, California
Miss Rosa T. Wilson, 1886.....
36 North Chester Ave., Pasadena, California
Miss Gertrude Zink, 1919 .....
.....1715 Meadville St., Pittsburgh, Pa.

EGYPT

Miss Mildred Allison, 1926 .....
Miss Margaret Bell .....
Miss Jean S. Campbell, 1923 .....Luxor
Miss Ida Cabeen, 1909 .....Alexandria
*Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Mary F. Dawson, 1922 .....Cairo
Mrs. Ada A. Dunlap, 1926 .....Cairo
Mrs. Sara M. Eby, 1926 .....
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Davida Finney, 1914 .....Assiut
Miss Minnehaha Finney, 1894 .....Tanta
Miss Alta Grace French, 1925 .....Cairo
Miss Elsie French, 1909 .....Zagazig
Miss Martha Glass, 1921 .....Assiut
Miss Alice Grimes, 1924 .....Cairo
Miss May Holland, 1918 .....Benha
Miss Lois D. Kingan, 1926 .....
Miss Lucy Lightowler, 1921 .....Alexandria
Miss Dora Mason, 1918 .....
Miss Helen J. Martin, 1914 .....Cairo
Miss E. Roxie Martin, 1901 .....Cairo
Miss Sarah B. Meloy, 1923 .....Tanta
Miss Jeannette McCrory, 1916 .....Benha
Miss Carol McMillan, 1906 .....Tanta
Miss Lillian McClelland, 1923 .....Monsurah
Miss Evelyn McFarland, 1919 .....
Miss Helen Noordewier, 1921 .....Beni Suef
Miss Frances M. Patton, 1922 .....Monsurah
Miss Venna R. Patterson, 1924 .....Cairo
Miss Mary Estelle Robertson, 1922 .....Cairo
Mrs. Rachel Tracy Seiver, 1925 .....Cairo
Miss Jane C. Smith, 1922 .....Cairo
Miss Margaret A. Smith, 1872 .....Cairo
Miss Marie F. Tait, 1925 .....Cairo
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Elizabeth S. White, 1924 .....Zagazig
Miss Laura B. Walker, 1904 .....Luxor
Miss Ethel Weed, 1919 .....
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Ruth Mary Williamson, 1924 .....Cairo
Miss Esther Wilson, 1919 .....
Miss Margaret Work, 1924 .....Beni Suef
Miss Laura B. Wright, 1921 .....Fayoum
Miss Ruth Work. 1904 .....Assiut

NOW ON FURLOUGH IN SCOTLAND

Miss Rena Hogg, 1896, ...
....16 Leven Terrace, Edinburgh, Scotland

NOW IN THIS COUNTRY

Miss Ella M. Barnes, 1911 .....Buhl, Minn.
Dr. Carrie M. Buchanan, 1893, ...Lowell, Indiana
Miss Anna B. Criswell, 1905 .....
.....422 W. Logan St., Clarinda, Ia.
Miss Lucia Dwight, 1919 .....
.....307 S. 19th St., St. Joseph, Missouri
Miss Dora Giffen, 1920 .....
%Rev. E. Morrison Giffen, New Concord, Ohio
Miss Alfretta Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Isabel Hosack, R. N., 1912..... Mercer, Pa.
*Miss Marion Paden, 1920, %Mrs. D. C. Wills
18247 Euclid Ave., Suite 4, Cleveland, Ohio
Miss Edna B. Sherriff, 1920 .....
%Mr. Geo. E. Sherriff, R. F. D., Norwalk, Ia.

SUDAN

Miss Mary Cole, 1919 .....Wadi Halfa
Miss Una Cole, 1918 .....Wadi Halfa
Miss Elsie E. Grove, 1912 .....Khartum North
Miss Mary Frances Herron, 1922 Khartum North
Miss Ray Huffman, R. N. 1924 .....Nassar
Miss Marguerite McClellan, 1926 .....
Miss Mary Jane McKnight, 1922, Khartum North
*Miss Aulora McIntyre, 1919 .....Khartum North
Miss Kathryn MacKenzie, 1919 .....Khartum North
Miss Madeline E. Wilson, 1924, ...Khartum North

NOW IN THIS COUNTRY

Miss Luella Denny, 1922 .....
.....920 S. 12th., Canon City, Colorado

Miss C. Blanche Soule, R. N., 1921 %Mrs.
.....Robert Killough, 6817 Cresheim Road
.....Pelham, Philadelphia, Pa.

Miss Frances Turk, 1921 .....
....1404 Garfield Ave., Loveland, Colorado

*Re-Appointed

ABYSSINIA

Miss Viola May Bayne, R. N., 1924 .....Gore
Miss Ruth C. Beatty, R. N., 1920 .....Addis Abab
Miss Isabel Blair, 1922 .....Sayo
Miss Florence Davidson, 1922 .....Addis Abab
Miss Hazel Ewing, R. N., 1923, ...Addis Abab
Miss Elizabeth McKibben, 1924 .....Sayo
Miss Viola M. Painter, 1926 .....
Miss Florence D. White, 1923 .....Addis Abab
Mrs. Ruth Lobaugh Walker, 1923 .....Gore

OFFICERS OF THE ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY, TO BE HELD IN PITTSBURGH, KANSAS, JUNE, 1927

President, Miss Lulu Buchanan, Monmouth, Ill.

First Vice President, Mrs. J. H. Hutchman, Pittsburg, Kansas.

Second Vice President, Mrs. Edith Morton, Monmouth, Ill.

Convention Secretary, Miss Lillian Robertson, 8 West 65th St., New York, N. Y.

FREEDMEN'S MISSIONS

Athens, Tenn.—Rev. C. H. Wilson.

Knoxville, Tenn.—Rev. J. Kelly Giffen.

*Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.

*Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. 1.

*Miller's Ferry, Ala.—Rev. C. S. Simpson, Camden, Ala., Mark "For Miller's Ferry."

*Prairie, Ala.—J. W. E. Wade, Postoffice address, Prairie, Ala.; shipping point, Cathrine, Ala.

*Annie Manie, Ala.—Rev. R. P. Williams, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.

Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va. Mark "For Bluestone Mission."

*Chase City, Va.—Rev. F. W. Wilson.

*Henderson, Vance Co., N. C.—Rev. John A. Cotton, D. D.

*Townsville, N. C.—Prof. W. E. Williams.

*Riceville, Tenn.—Miss S. L. Smith, Principal.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principle of the mission at the time of sending and enclose receipted bill of lading.

*Donations of Clothing needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

HOME MISSIONS

INDIAN MISSIONS

Rev. W. A. [illegible]s .....Simnasho, Ore.
Rev. R. G [illegible] .....Tama, Iowa
Rev. R. H. [illegible] .....Warm Spring, Ore.

HOME MISSIONARIES

Mrs. Gra[illegible]lucci, (Italians) 1811 .....
[illegible] .....Herkimer St., Brooklyn, N. Y.
Mrs. A. [illegible].ro, (Italians) 1879 Boule-
[illegible]....vard East, West New York, N. J.
Miss [illegible]owden, (Aliens) Southview
.....Mission, Hickory, Pa.
M[illegible] Morrison, (Aliens) Westland
.....Mission, Hickory, Pa.
[illegible]race Welch, (Aliens) .....Langloth, Pa.
Mrs. Mary Ciancio, (Italians) .....
.....Brushton District, Pittsburgh, Pa.
Miss Margaret Heaslett, 1802 State Ave.,
.....Coraopolis, Pa.
Miss Sara E. Loucks, ...
.....724 Connecticut Ave., Gary, Ind.
Miss Ella Montgomery, ...Route 4, Mansfield, Ohio
Miss May Winter, ...Oklahoma Presbytery, Okla.
Miss Elizabeth McMillan, ...Bristol, Colo.
Miss Fay M. Taylor, 7006 S. Puget Sound
.....Ave., South Tacoma, Wash.
Mrs. F. C. Metcalf, (Mutes) 531 E. Couch
.....St., Portland, Ore.
Miss Theresa Lippert, ...
1800 McAlister St., San Francisco, Cal.
Mrs. E. C. Little, (Italians) 1925 5th....
.....Ave., Los Angeles, Cal.
Mrs. W. P. Tracey, ...
.....2420 Rirgeview, Eagle Rock, Cal.
Miss Erma G. Allen, 122 S. Grevilla Ave.,
.....Inglewood, Cal.

WORKERS AMONG THE MOUNTAIN PEOPLE

Rev. and Mrs. H. Ray Shear, ...Frenchburg, Ky.
Prof. and Mrs. Merl McDowell, Frenchburg, Ky.
Prof. W. A. Tabb, ...Frenchburg, Ky.
Miss Esther Mitchell, M. D. .....Frenchburg, Ky.
Miss Myra Lawton, R. N. .....Frenchburg, Ky.
Miss Sarah Willson, ...Frenchburg, Ky.
Miss Ruth Tinker .....Frenchburg, Ky.
Miss Ruth Leet, ...Frenchburg, Ky.
Miss Bernice McDowell, ...Frenchburg, Ky.
Miss Edna Sutton, ...Frenchburg, Ky.
Miss Velma Oline, ...Frenchburg, Ky.
Miss Lucile Garth, ...Frenchburg, Ky.
Miss Thelma Porter, ...Frenchburg, Ky.
Miss Margaret Beveridge .....Frenchburg, Ky.
Miss May Beveridge .....Frenchburg, Ky.
Rev. and Mrs. Howard M. Brittain .....Ezel, Ky.
Miss Elizabeth Duff, ...Ezel, Ky.
Miss Ruth Bemis, ...Ezel, Ky.
Miss Helen Weede, ...Ezel, Ky.
Miss Gladys Gray, ...Ezel, Ky.
Miss Martha Wright, ...Ezel, Ky.